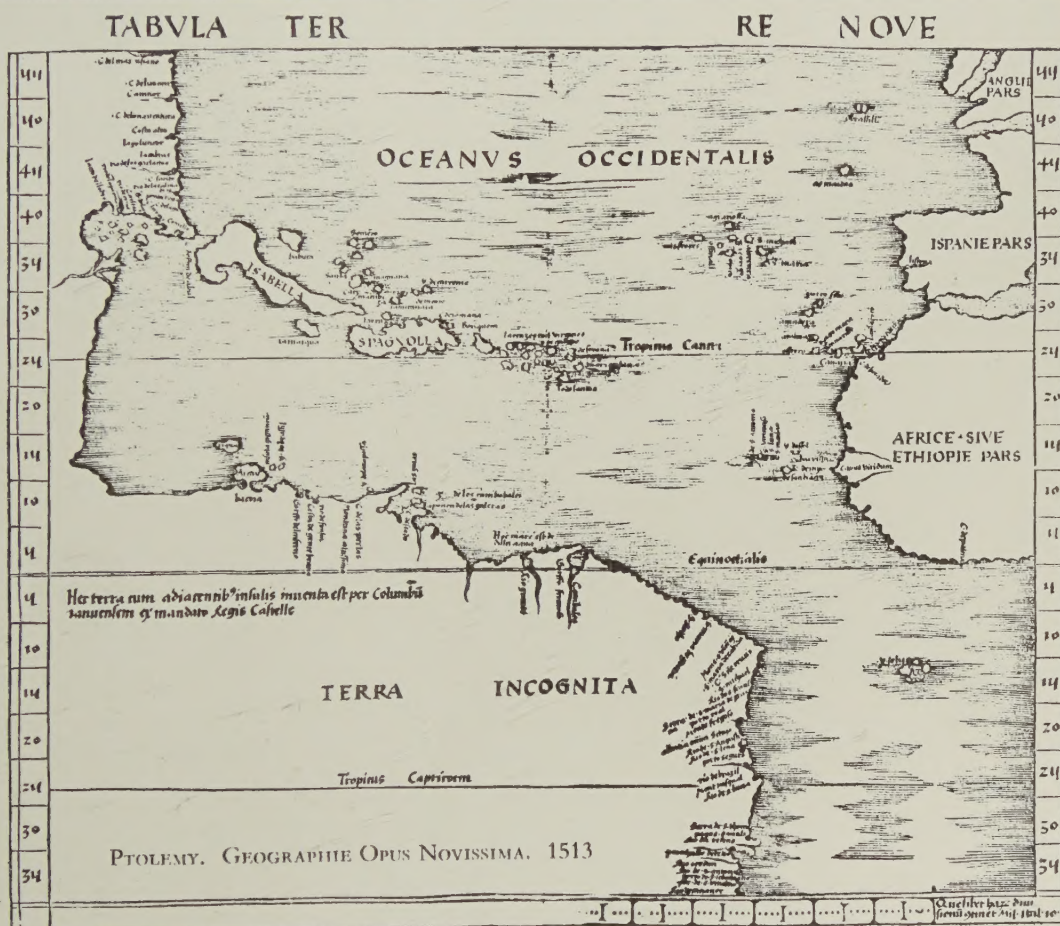




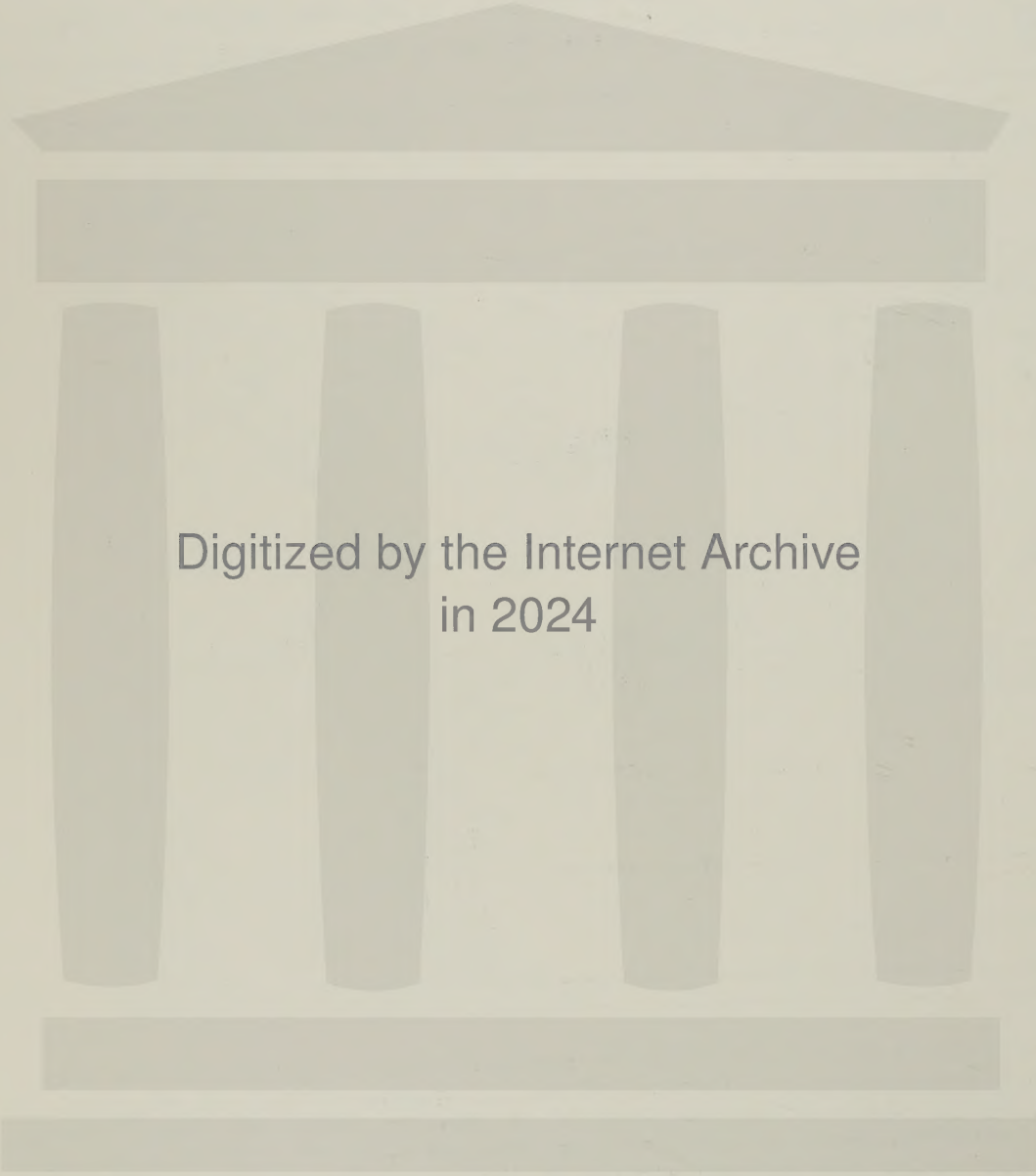
The Historiographer

of the Episcopal Diocese of Connecticut

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As a special service to parish historians we are reprinting in this and in the next two issues of The Historiographer, volume one of the Documentary History of the Protestant Episcopal Church, called after the names of its editors "Hawks and Perry." Originally published during the Civil War, it has long been out of print. Although its editors regularized the spelling of the manuscripts at their disposal and often abridged the original communications from Connecticut missionaries to the Venerable Society in London, no collection of historical documents touching the first American diocese has been so permanently useful as this one. The Archives now possess on film the original letters and careful S.P.G. transcripts of them, so that the researcher can, if he wishes, go to the primary sources that lie behind this mid-nineteenth-century edition. But because of its convenience, no compiler of a Connecticut parish history will be able to ignore Hawks and Perry. If the response to our venture be encouraging, we shall, later on, reprint volume two. Those who would like an additional set of the sheets of volume one for cutting up and reclassifying may obtain them from the above address postfree for only \$4.00. In the present number of The Historiographer we reprint pages 1-101.



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DOCUMENTARY HISTORY

OF

The Protestant Episcopal Church,

IN THE

UNITED STATES OF AMERICA.

CONTAINING NUMEROUS HITHERTO UNPUBLISHED DOCUMENTS CONCERNING THE CHURCH IN

CONNECTICUT.

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Vol. I.

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EDITORS.

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1863.



## PREFACE.

IN offering to our brethren this first volume of "Church Documents," the editors are sensible that little need be said as to the nature and purposes of the work. They speak for themselves, and were, beside, fully explained in the commencement of our undertaking.

It is equally unnecessary to speak of its value as furnishing authentic materials for the early history of the Protestant Episcopal Church in our country.

We ask support from our brethren not from any expectation or desire of pecuniary return, to either the editors or the publisher. The labors of the first named are gratuitous, and the last but asks that he may be reimbursed the moneys expended by him in producing the work. A second volume, now in press, will complete Connecticut; and the next diocese that will engage our attention will, probably, be Maryland.

In the hope that their plans and efforts may be favorably viewed by their brethren, the editors commend the undertaking to their sympathies and kindness; and, without violating propriety by a profusion of promises, ask leave to say no more than that they will faithfully give to their brethren such documents as they have, with an occasional explanatory note such as, in their view, may help to a better understanding of the documents themselves. The principle that prompts us to our present labour is—"pro Deo, pro Ecclesiâ, pro hominum salute."

Entered according to the Act of Congress, in the year eighteen hundred and sixty-two,  
B x JAMES POTT,

in the Clerk's Office of the District Court of the Southern District of New-York.





# CHURCH DOCUMENTS.

## CONNECTICUT.

WHAT was called New-England, in the times of our early history, comprised the colonies of Connecticut, Massachusetts Bay, Plymouth and Rhode Island, with Narragansett; and very little was there to be found, in it, of tendencies toward the Church of England. Episcopacy had, at first, few or no friends in New-England. The land had been settled, from 1620, by Protestant Dissenters of various names, Brownists, Independents, Presbyterians, &c. Here and there, indeed, might be found one who was bold enough to avow his preference for "Lords Bishops," rather than for "Lords Brethren;" but the country was soon made so uncomfortable a residence for him, that he was commonly glad to leave it for a more quiet home. Still, some remained, and from one cause or another, which it is not necessary here to detail, Episcopalians increased, insomuch that, in 1679, a considerable number of that class, who lived in Boston, petitioned King Charles II. "that a Church might be allowed in that city, for the exercise of religion according to the Church of England." The petition was granted, King's Chapel was established, and thus the Episcopal Church obtained foothold in New-England, surrounded with a numerous body of as bitter enemies as it has ever encountered on this continent. For years it fought hard for every inch of ground it gained. But for the Venerable Society for Propagating the Gospel, it had probably been entirely vanquished in the contest. This society was chartered in 1701, and the first help it afforded,





in New-England, was in Connecticut. This help was rendered through the aid of agents, both clerical and lay, who belonged to one of the society's missions in New-York, on the borders of Connecticut; in which latter colony there was not a solitary congregation of Episcopalians, while the inhabitants (as one of these agents writes) were, almost without exception, "very ignorant of the constitution of our Church, and, therefore, enemies to it." To this agent we now beg leave to introduce our readers.

No name is more honorably conspicuous in the early history of the Church, both in New-York and Connecticut, than that of Colonel Heathcote. Our Church MSS., of both these States, will present letters enough from his pen to verify our statement. Caleb Heathcote, the first lord of the Manor of Scarsdale, was the sixth son of Gilbert Heathcote, Esq., in the county of Derbyshire, and hundred of Scarsdale, England. The family is an ancient one, of great worth and respectability in Derbyshire. Col. Heathcote was born at Chesterfield, in the year 1663, and by his talents and industry in mercantile pursuits, "with God's blessing, obtained both influence and a good estate." He came from England to New-York in 1692; and the circumstances which caused his emigration were not of an ordinary kind. It is stated in the "Documentary History of New-York," vol. iv, p. 1039, that he was engaged to a very beautiful English lady, to whom he introduced his eldest brother, Gilbert. The lady soon found that she preferred the elder brother, and broke her engagement with the younger.

Col. Heathcote immediately left England, and made his future home in America. He settled in New-York, and his career in this country is thus sketched by Mr. Bolton, in his interesting history of the Church in Westchester County: "He became a leading man in the colony; was Judge of Westchester, and Colonel of its militia all his life; first Mayor of the borough of Westchester; a counsellor of the Province; Mayor of New-York for three years; for a time, commander of the colony's forces, and, from 1715 to the time of his death, Receiver-General of the customs in North America. He was also one of the founders of Trinity Church, New-York; his

name heads the list of its first Vestrymen, in 1697, and he remained in office till 1714. He was elected a member of the Venerable Society for the Propagation of the Gospel in Foreign Parts, in the year 1704, and embraced every opportunity of doing service to the Church, and, through the blessing of God, never let slip one fair occasion therein, when the Provincial Government would give him leave."

"St. George Talbot, Esq., writing to the Secretary of the Venerable Society, January 10th, 1707-8, says: 'I wish the report were true, that he (Caleb Heathcote) were appointed Governor; it would be the best news, next to that of the Gospel, that ever came over.'"

"Some time prior to 1704, he erected a stately brick manor-house in the village of Mamaronck, upon what is still called Heathcote Hill, where he continued to reside for the remainder of his life. From this place most of the letters are dated which he addressed to the Venerable Society. Here he was revered by the poor, esteemed by the Colonial Governors, and respected by all. His death, which was very sudden and unexpected, took place in the spring of 1721. He was buried near the southwest corner of Trinity Church, New-York. The following obituary notice appeared at the time of his decease:"

"NEW-YORK, *March 6th*, 1721.

"On the 28th day of February last, died the Hon. Caleb Heathcote, Esq., Surveyor-General of His Majesty's customs for the Eastern District of North America, Judge of the Court of Admiralty for the Provinces of New-York and New-Jersey and the Colony of Connecticut, one of His Majesty's Council for the Province of New-York, and brother of Sir Gilbert Heathcote, of London. He was a gentleman of rare qualities, excellent temper and virtuous life and conversation, and his loss lamented by all who knew him; who, the day of his death, went about doing good in procuring a charitable subscription, in which he made a very great progress."

We gather a few more particulars concerning this most worthy gentleman from Mr. Bolton's truly valuable history of Westchester County. We have seen that Col. Heathcote





came over in 1692. In 1696 he obtained, by purchase of Anne Richbell, relict of one John Richbell, a right to certain lands, which Richbell had derived from the Dutch West India Company in 1661; and in 1701 he purchased of the Indian proprietors, for a valuable consideration, their right and title to a large body of land lying on the Bronx and Mamaroneck Rivers; and the lands included in these two purchases united, constituted the manor or lordship of Scarsdale, for which a royal charter was granted to Col. Heathcote in 1701. The territory thus acquired was larger than several of the smaller principalities of Germany, some of its boundaries running uninterruptedly for a length of eighteen miles; and within this little empire the proprietor and lord was empowered to erect his court leet and court baron, appoint his stewards and deputies, impose amercements, issue the customary legal process of such courts, distrain for rents, services, &c., enjoy all waifs, estrays, deodands and forfeited goods of felons; and, in short, to be as near an approximation to the ancient lord of feudal times as the more modern laws of England, at that day, would permit.

Extensive, however, as were these powers of the lord of Scarsdale, there is no evidence that he abused them to the oppression or injury of any one; for he seems to have been a common benefactor, and a very public-spirited, conscientious and useful man, ready for any good work that would benefit the community in which he lived. And in no particular was this latter trait more conspicuous than in his efforts to make permanent the institutions and teachings of Christianity. There is an amusing account, given by himself, of some of the measures to which he resorted for accomplishing his object. He thus writes: "I shall begin the history of the Church from the time I first came among them, which was about twelve years ago. I found it the most rude and heathenish country I ever saw in my whole life, which called themselves Christians—there being not so much as the least marks or footsteps of religion of any sort. Sundays were the only times set apart by them for all manner of vain sports and lewd diversions, and they were grown to such a degree of rudeness, that it was intolerable. I, having then the com-

mand of the militia, sent an order to all the captains, requiring them to call their men under arms, and to acquaint them that in case they would not in every town agree among themselves to appoint readers, and to pass the Sabbath in the best manner they could, till such time as they should be better provided, that the captains should, every Sunday, call their companies under arms, and spend the day in exercise. Whereupon it was unanimously agreed, throughout the country, to make choice of readers, which they accordingly did, and continued in those methods for some time." This was certainly a novel illustration of the "*Church Militant*."

After Col. Heathcote's settlement in New-York, (but of the precise date we are ignorant,) he married Martha, the daughter of Col. William Smith, of Long Island, who was commonly known as "Tangier" Smith, from the fact that he had been Governor of Tangier, in Africa. This lady was the mother of several children, all of whom died without issue, except two of the daughters, Anne and Martha, who became the co-heiresses of Col. Heathcote. Of these, Anne married the Hon. James De Lancey, Lieut.-Governor of New-York, son of one of the Huguenots, Etienne De Lancey, whom the revocation of the edict of Nantz had driven to America. One of their sons was John Peter De Lancey, who married Elizabeth Floyd, and these were the parents of the Right Rev. William Heathcote De Lancey, the present able and much esteemed Bishop of the diocese of Western New-York. The other daughter, Martha, married Lewis Johnston, Esq., M. D., of Perth Amboy, New-Jersey. They had four children, John, Anne, Margaret and Heathcote. Of these, Margaret married, according to Mr. Bolton, the Hon. Bower Reed, "Governor" of New-Jersey;\* their daughter Maria married Joshua McIlvaine, and these were the parents of the Right Rev. Charles Petit McIlvaine, the gifted and zealous Bishop of Ohio. It will thus be seen, that two of our pres-

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\* Mr. Whitehead, in his "Contributions to East Jersey History," says that Mr. Bolton is in error in the statement that Mr. Reed was *Governor* of Jersey. He never held that office. He was a highly respected lawyer of Burlington County, Mayor of Burlington, Register-General and Secretary of State of New-Jersey, from the Revolution to the time of his death, in 1794.





ent Bishops are direct descendants of Colonel Heathcote, and by their pious labors have faithfully endeavoured to perpetuate and extend that Church, for which, in the beginning, their honored ancestor did all that he could, in laying the foundation. Nor is this all; according to Mr. Bolton, the Rev. William Walton, D. D., of New-York, is a great grandson of Chief Justice De Lancey, and has, therefore, the blood of Col. Heathcote in his veins. We have, therefore, among our clergy, three descendants of this worthy gentleman, who gave so much of his time and means to the establishment of the Church in which they minister. But it is time to let Col. Heathcote speak for himself.

[*Colonel Heathcote to the Secretary. Extract.*]

*Manor of Scarsdale, Nov. 9th, 1705.*

Sir,

I have been so long wandering from one subject to another, that I had almost forgot to give you my thoughts of Mr. Muirson, whom my Lord of London has sent for this parish. He has been here about three months, in which time he hath, by much, outdone my expectation; having very fully relieved all that unfortunate gentleman, Mr. Pritchard, lost; and if he continues so faithful in the discharge of his trust, I have not the least doubt but he will be able to give as large an account of his services as any that has been sent over to this Province; and I must do him the justice to own, that he is deserving of the Society's favours. For, as some of his parishioners told me, and which I know in a great measure to be true, that although they have had a great many Ministers among them since the settlement of their town, yet Mr. Muirson did more good amongst them the first six weeks after his coming, than all they ever had before; and I question not, but when you have the particulars of his proceedings transmitted, you will find what I have said of him to be true.

My principles and natural temper lead me to do the

Church all the service I can, everywhere; but I dare not promise for more than this county at present, and my best endeavours in the westernmost towns in Connecticut Colony, when the Church is well rooted here. And it has always been my opinion, and is so still, that there is no part of this Province, or even America, that will be of greater use or service to have the Church thoroughly settled in; for it is not only large in extent, and the land very good, but near the city. So, consequently, it will in time be a great settlement. But, bordering on Connecticut, there is no part of the continent from whence the Church can have so fair an opportunity to make impressions upon the Dissenters in that government, who are settled, by their laws, from Rye Parish to Boston Colony, which is about thirty-five leagues, in which there are abundance of people and places. As for Boston Colony, I never was in it, so can say little about it. But as for Connecticut, I am and have been pretty conversant with it, and always was as much in all their good graces as any man; and now that I am on that subject, I will give you the best account I can of that colony.

It contains, in length, about 140 miles, and has in it about forty towns, in each of which there is a Presbyterian or Independent Minister, settled by law, to whom the people are all obliged to pay, notwithstanding many times the Ministers are not ordained, of which I have known several examples. The number of people there is, I believe, about 2,400 souls. They have abundance of odd kind of laws, to prevent any dissenting from their Church, and endeavour to keep the people in as much blindness and unacquaintedness with any other religion as possible, but in a more particular manner the Church, looking upon her as the most dangerous enemy they have to grapple withal, and abundance of pains is taken to make the ignorant think as bad as possible of her; and I really believe that more than half the people in that government think our Church to be little better than the Papist, and they fail not to improve every little thing against us. But I bless God for it, the Society has robbed them of their best argument, which was the ill lives of our clergy that came into these parts; and the truth is, I have not seen many good





men, but of the Society's sending; and no sooner was that honourable body settled, and those prudent measures taken for carrying on of that good work, but the people of Connecticut, doubting of maintaining their ground without some further support, with great industry went through their colony for subscriptions to build a college at a place called Seabrook; and the Ministers, who are as absolute in their respective parishes as the Pope of Rome, argued, prayed and preached up the necessity of it, and the passive, obedient people, who dare not do otherwise than obey, gave even beyond their ability. A thing, which they call a college, was prepared accordingly, wherein, as I am informed, a commencement was made about three or four months ago. But notwithstanding their new college here, and an old one in Boston, and that every town in that colony has one, and some two Ministers, and I have not only heard them say, but seen it in their prints, that there was no place in the world where the gospel shone so brightly, nor the people lived so religiously and well as they; yet I dare aver, that there is not a much greater necessity of having the Christian religion, in its true light, preached any where, than amongst them—many, if not the greatest number of them, being little better than in a state of heathenism; having never been baptized or admitted to the Communion. And that you may be satisfied what I tell you herein is not spoken at random, nor grounded on careless observation, Mr. Muirson's parish, which is more than three-fourths composed of two towns, viz., Rye and Bedford, which were first settled under the colony of Connecticut, and by the people bred and born under that government; and some time before my coming they had a Minister, one Mr. Denham, and had afterwards two more, Woodbridge and Bowers, at Rye, and one Mr. Jones, at Bedford, and the people of Rye only had of this county the care to provide a parsonage house; and notwithstanding all those great shows of religion, and that at such times as they were destitute of a Minister.

Greenwich and Stamford, the bounds of the former of which places join upon theirs, and the other is not above ten miles distant, where they were always supplied, so that they could not

be said to want the opportunity of having the Sacraments administered to them; yet I believe twenty of them had never received the Communion, nor half of them been baptized, as Mr. Muirson will more fully inform you.

And now I have given you an account of the state of that colony, what will in the next place be naturally expected from me is, to know my opinion of the best and most probable way of doing good amongst them. There is nothing more certain than that it is the most difficult task the Society have to wade through. For the people are not only not of the Church, but have been and are trained up, with all the care imaginable, to be its enemies. That to make an impression, under all these disadvantages, is very difficult, though I hope not impossible; and though, at first view, the prospect of doing any good upon them is very little, yet no doubt but the most proper measures ought to be taken, leaving the event to Almighty God.

Now, to give you my thoughts in what way this great work may best be endeavoured at, so as it may be done with little expense, I believe, for the first step, the most proper way would be, that one of the Ministers in this County should be directed, by my Lord of London, to inform himself where there are any in that government that profess themselves to be of the Church, and to know if they or any of their neighbours have any children to baptize, or desire to partake of the Sacrament; and inform them that he will come to the town where they live, and after having given them a sermon, will perform those holy rites. There need, I think, no more be done in this matter at present; but the Society may, if they please, leave the rest to me, and I won't only give him the best advice and directions I can therein, but will, God willing, wait upon him in his progress, and persuade some useful friends along with me. And when this essay has been made, I shall be much better able to guess at the state of that government, and what is fitting to be done next.

Now, the person that I would advise them to pitch upon, by all means, for this expedition, is Mr. Muirson; he being not only posted next those parts, and so it will look less like design; but he has a very happy way of delivery, and makes little



use of his notes in preaching, which is extremely taking amongst those people; and for argument, few of his years exceed him.

The chief end I have in this projection is to have the people of that government undeceived in their notions concerning our Church—there being, I believe, fifteen thousand in that colony who have never heard, or scarce seen a Church of England Minister; and I have the charity to believe that, after having heard one of our Ministers preach, they will not look upon our Church to be such a monster as she is represented; and being convinced of some of the cheats, many of them may duly consider of the sin of schism. However, let the success be what it will, to me the duty seems plain. I have not only mentioned this to you, but in my letter to my Lord of London, and shall patiently wait for his and the Society's commands therein.

CALEB HEATHCOTE.

The tour of observation suggested in this letter was, ere long, made by Col. Heathcote, in company with the Rev. Mr. Muirson, of whom he speaks in terms of such high commendation in the former part of the preceding extract. But Mr. Muirson deserves at our hands something more than the mere mention of his name, and we therefore ask leave to tell our readers somewhat concerning him; after which he, also, like Col. Heathcote, shall speak for himself.

The Rev. George Muirson, A. M., was born in Scotland, (in Ayrshire, probably,) about the year 1675, and received his education, as it is supposed, in some one of the colleges of that country. In 1703 he was sent to the Province of New-York, by the Venerable Society, as schoolmaster at Albany. When Lord Cornbury afterward established a Latin free-school in New-York, he appointed Mr. Muirson its master; and for some time he discharged the duties of that office successfully. The Rev. William Vesey (of whom our New-York documents, when published, will furnish more particular information) was, at that time, the Rector of New-York, which had in it no Episcopal Church but Trinity; and in

1704, Mr. Muirson, who was seeking the appointment of Catechist in Trinity, was spoken of as a fit person to be ordained, and to become assistant to Mr. Vesey in his ministerial labours. \* He was strongly recommended by Lord Cornbury, the Rev. Mr. Vesey, the Church Wardens and Vestrymen of Braintree, (now Quincey,) in Massachusetts, and by the Rev. Evan Evans of Philadelphia, of whom our Pennsylvania documents have much, that is good, to say. This last named gentleman thus wrote to the Bishop of London, in October, 1704: "This comes by the hands of the ingenious Mr. George Muirson, to receive holy orders from your Lordship, by the approbation of his Excellency, my Lord Cornbury. I find that he is very well beloved and esteemed by all sorts of people, a man of a very sober and blameless conversation. He seems to be endued with great humility of mind, and has the character of being very prudent in his conduct. I give him this recommendation not to gratify himself, nor any body else, but because I sincerely believe he may be very instrumental of doing much good in the Church."

With such testimonials, Mr. Muirson found no difficulty in obtaining orders from the hands of Dr. Compton, the Bishop of London; and, returning to America, he reached New-York in July, 1705. Though he had been spoken of as a suitable assistant to Mr. Vesey, from some satisfactory cause Lord Cornbury thought it best, soon after his arrival, to appoint him to the Church at Rye, which had been much injured under a year's ministry of the Rev. Mr. Pritchard. He soon revived the drooping prospects of the Church at Rye, and, "by the aid and assistance of the good Colonel Heathcote," as he expresses it, persuaded the parish to build a good Church edifice. In the same letter, from which the above words are quoted, he says: "I have lately been in the government of Connecticut, where I observe some people well affected to the Church; for those that are near, come to my parish on Sabbath days; so that I am assured an itinerant Missionary might do great services in that Province. Some of their Ministers have privately told me, that had we a Bishop among us, they would conform and receive holy





orders; from which, as well as on all the Continent, the necessity of a Bishop will plainly appear."

Colonel Heathcote, who, as we have seen, was the leading man of that day in Westchester County, as well as of great and deserved influence in the Province at large, had, we are persuaded, much instrumentality in causing Mr. Muirson to be sent to Rye. He had the interests of the Church in view. Scarsdale embraced a great part of Mr. Muirson's parish at Rye, and, indeed, Col. Heathcote may almost be said to have founded the parish there; he was one of its first wardens, and for some time its chief supporter. He was, by much, the richest man in Westchester; very decided and ardent in his attachment to the Church of England; extremely liberal in the use of his fortune for its extension; so that not only did the Church at Rye owe almost its existence (as it certainly did its preservation) under God to him, but all Westchester County is indebted to his efforts and to his means for nearly every one of her ancient parishes, which are now among the oldest in this country. The object of Col. Heathcote was two-fold: first, to plant the Church securely in Westchester, on the borders of Connecticut; and, secondly, from that point, to act upon Connecticut, which was wholly Puritan, and, withal, not a little bigotted and uncharitable. After Mr. Muirson was settled at Rye, the Colonel commenced the execution of the second part of his plan. Mr. Muirson frequently crossed the border, "holding services, preaching, baptizing and distributing prayer-books and devotional works;" and, as Mr. Bolton states, in his History of the Parish of Rye, "on these expeditions he was invariably accompanied by Col. Heathcote. They rode on horseback, with their saddle-bags full of books, and the Colonel always went *fully armed*, as, in those tolerant times, it was as much as a man's life was worth even to talk of 'the Church' in Connecticut, without the means of self-defence."

Mr. Muirson must have possessed a peculiar aptitude for this itinerating duty in Connecticut, and he was much blessed in his labours. It pleased God, however, to take him to himself when he was yet but a young man, of but little

more than thirty years. He died in October, 1708, deeply lamented by all who knew him. One who had studied his character well, thus speaks of him: "He was a most zealous, devoted and truly good man; a sound Churchman in his principles, and bold and fearless in advocating his views; cool in judgment, winning in manners, and possessed of great natural eloquence, he was well fitted for the position in which he was placed, and admirably calculated to introduce the Church into the then benighted government of Connecticut."

His friend and patron, Col. Heathcote, who probably knew and understood him better than any other man did, thus expresses himself, in a letter to the Secretary of the Venerable Society, dated not long after his death:—"I must, in the first place, give you the melancholy account of Mr. Muirson's death, who was a very industrious and successful Missionary, and had it pleased God to have preserved his life, he would have been able to have given a wonderful account of his labours. By his constant journeys in the service of the Church, and the necessary supply of his family, he expended every farthing he got here and of the Society." The testimony of his clerical brethren, to the worth of such a man, should not be omitted. It is equally honourable to him and to themselves. In a joint letter which they sent to the Bishop of London, dated November 24th, 1709, they thus write:

"MAY IT PLEASE YOUR LORDSHIP,

"We think ourselves obliged by the ties of humanity and sacred relation of paternity, as well as those of Christian charity to the indigent, to make this representation to your Lordship, our most worthy Diocesan, and the Venerable Society for the Propagation of the Gospel, in the behalf of the virtuous relicts of our late deceased reverend brethren, Mr. Muirson and Mr. Urquhart, whose present difficult circumstances, as they extort this our petition, so we humbly hope will render them proper objects of your commiseration. The former was Missionary of Rye, a parish bordering on Connecticut Colony, where God was pleased to bless his painful





labours with suitable success ; and that he might not fall under the censure of avarice, or give the least occasion of any reflection amongst his people, (who were for the most part proselytes to the Church,) he not only frequently parted with what, by law, was his just demand, but out of his Missionary allowance of £50 per annum, endeavoured to support himself, that he might make the Gospel as little burdensome to them as possible, one of the most effectual means to establish the Church in these parts, and by his frequent journeys to Stratford, a town in that Province where he was invited to preach, and had a very good prospect of erecting a Church for the worship of God, according to the form and manner of the Church of England, he was put to more than ordinary charges, which, (had God granted him a longer life,) he might have reaped so much advantage from, as to have made a settlement there for the service of our Church, and, in a great measure, repaired the voluntary poverty he had brought upon himself in his endeavours to effect this good work ; but it pleased God to remove him in the midst of his labours and dawning of our hopes, by which his poor widow, and one son, born since his death, are left to struggle with some difficulties, which we hope the pious zeal of your Venerable Society will remove, by an allowance of £50 sterling, to compensate from his death, for one year, to pay his just debts contracted in that service," &c.

This letter was signed by the following reverend gentlemen : *Evans* of Philadelphia, *Talbot* of Burlington, *Thomas* of Hampstead, *Barton* of Westchester, *Sharp*, Chaplain to the Queen's Forces, *Bridge* of Rye, and *Myles* and *Harris* of Boston.

On the 20th of June, 1707, Mr. Muirson married Georgiana, the youngest daughter of the Hon. William Smith, of St. George's Manor, Long Island, Chief Justice and President of the Council of New-York. The posthumous son alluded to in the foregoing letter was George Muirson, Esq., M. D., of Setauket, L. I. Mrs. Muirson survived her husband but two years. The posthumous son, Dr. George Muirson, married Anna Smith, and their descendants are still, we believe, living on Long Island.

[*Mr. Muirson to the Secretary. Extract.*]

Honored Sir,

Please to communicate to your Society that I have lately been in Connecticut Colony, and found some persons well-disposed towards the Church. I preached in Stratford to a very numerous congregation, both forenoon and afternoon. I baptized about twenty-four persons the same day. I intend another journey thither again quickly, being invited to baptize their children, and hope (by the Divine aid) to make a fair beginning for the establishment of the Church, in a considerable part of that government. There are, I'm informed, some thousands of persons in that colony unbaptized, and the reason is this, most of their Ministers refuse to admit any children into Christ's Church by baptism, but those whose parents are in full communion with them. The Independents threaten me, and all who are instrumental in bringing me thither, with prison and hard usage. They are very much incensed to see that the Church (Rome's sister, as they ignorantly called her) is likely to gain ground among 'em, and use all the stratagems they can invent to defeat my enterprises. But, however, since I hope my superiors approve of my undertaking, I shall not fail to visit as often as the affairs of my parish will permit ; neither shall all they can do or say discourage me from prosecuting (to the utmost of my ability) so good a design. I shall be glad to receive the instructions of your Honourable Corporation by the next opportunity, which I shall always think myself happy in obeying. In the mean time shall continue to proceed in this method till I receive further orders. The Hon. Col. Heathcote (who always studies and endeavours the good of the Church) has been very diligent and industrious in carrying on this great work. The eminency of his station, and withal his favouring and countenancing my attempts of this nature, is of so great consequence among the people that, truly, what success I have hitherto had, either at home or abroad, is ow-



ing more to his prudent conduct than to the best of my weak labours. He honours me with his good company in all such progresses, and exerts his utmost endeavours to settle the Church wherever he goes, which will recommend him to the esteem and regard of all good men, but especially (I'm persuaded) of your worthy members.

Honor'd sir,

Your most faithful,

Humble servant,

GEORGE MUIRSON.

Rye, *October 2d*, 1706.

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[*Colonel Heathcote to the Secretary.*]

*October*, 1706.

Sir,

I gave you the trouble of a very long letter by Mr. Talbot, and another by the Virginia fleet, both which I hope are come to your hands, and have not since been favoured with any from you, tho' am in daily expectation thereof. I have not lately heard any thing of or from Mr. Clayton; and since he does the Society no service, I hope he is in no charge to them. I have a proposal to lay before the Board concerning schooling, in which I propose a considerable service without any very great charge, and am apt to believe it may be approved of. I have it now upon the anvil, and hope to have it ready to transmit to you in my next, which shall be with the first opportunity, God willing, that presents after this. I told you, in my former letter, that I intended to accompany Mr. Muirson into Connecticut, to try what impression could be made on those people. We accordingly paid them a visit about six weeks ago, and had done it sooner, but the expectation we were under of the French making an attack on this Province, obliged me not to leave until those fears were over. We found that Colony much as we expected—very ignorant of the constitution of our Church, and, for that reason, great enemies to it. All their towns are furnished with Ministers,

(as I formerly told you,) who are chiefly Independents, and denying baptism to the children of all who are not in full communion; there are many thousands in that government unbaptized. The Ministers are very uneasy at our coming amongst them, and abundance of pains was taken to persuade and terrify the people from hearing Mr. Muirson, but it availed nothing; for, notwithstanding all their endeavours, he had a very great congregation, and, indeed, infinitely beyond my expectation. The people were wonderfully surprised at the order of our Church, expecting to have heard and seen some wonderful strange things, by the account and representation of it that their teachers had given them. I am in hopes, upon the whole matter, that our journey was not lost; but that we have done service to the Church in our progress, in which I shall be able to give a better guess after our next visit, which we intend, God willing, to pay them about a month or six weeks hence. Mr. Muirson baptized about twenty-four, mostly grown people; and when he goes there next, I hope many more will be added to the Church. He is, truly, very well qualified for that service, having a very happy way of preaching; and, considering his years, wonderfully good at argument, while his life is without blemish. I've not any thing further at present worth the while to trouble you with, save my most humble regards and duty to the Society, so remain, sir,

Your most affectionate servant,

CALEB HEATHCOTE.

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[*Col. Heathcote to the Secretary.*]

Sir,

I wrote you a letter by the last fleet, since which I have not been favoured by any from you, which I attribute to the misfortune of the Resolution Galley. I therein gave you an account of some small progress we had made toward settling the Church in Connecticut. Since which, we have made another journey amongst them, when Mr. Muirson baptized four or five more, mostly grown persons, and administered the





Sacrament to about fifteen. He met with more opposition this time than the last, the justices having taken the freedom to preach, giving out at the same time, amongst the people, that he and all his hearers should be put in gaol. But, notwithstanding all their threats to some and persuasions to others, he had a handsome congregation; and I believe the next visit that is paid them, it will be found that their struggling to stifle the Church will be a great means to forward its growth, for I hope, with the blessing of God, in as short a time as can reasonably be expected, there won't only be a fine congregation gathered, but ways will be found by our projection, or otherwise, to have a handsome Church for them to worship God in—for the effecting of which, my hearty endeavour shall not be wanting. Those there in the interest of the Church are very desirous to have a Minister sent amongst them, in which, if the Society shall think fit to assist them, more than common care must be taken that they have one of an exemplary life, and in all respects qualified to answer that great work; for a miscarriage at our first setting out would ruin all, and it would afterwards be extremely difficult to make any steps toward settling the Church in that colony. It would be absolutely necessary, for the better and more easy effecting this great and good work, that an order be procured from Her Majesty, requiring the government of that Colony not to force any of her subjects to pay for maintenance of the Ministers settled by their laws, and to repeal that act whereby they pretend to refuse liberty of conscience to those of the established Church. If those grievances were redressed, which in itself is very reasonable and proper, and not much more than hath been granted the Quakers, on their petition against the same government, it would be of greater service to the Church than can at first sight be imagined. I acquainted you, in my former letter, that there was a very ingenious gentleman at Stratford, one Mr. Reed, the Minister of that place, who is very inclinable to come over to the Church; and if the charge can be dispensed with, he is well worth the gaining, being by much the most ingenious man they have amongst them, and would be very capable to serve the Church. By reason of the good

inclination he shews for the Church, he has undergone persecution by his people, who do all which is in their power to starve him, and being countenanced and encouraged therein by all the Ministers round them, they have very near effected it; so that if any proposal could be made to encourage his coming over for ordination, his family, which is pretty large, must be taken care of in his absence. I thought fit to lay this matter before the Society, and leave it to their wisdom and judgment to move therein, as they think proper and convenient.

I hear nothing of Mr. Cleator, so suppose that he is either dead or hath declined the service, as having since better considered that matter. If the Society will be pleased to allow the £15 he was to have for schoolmasters in this country, I believe I could, for that money, encourage the settling of four, by having it sent over in goods, as I shall direct; and the Society shall have no trouble, nor run any risque therein, for I will be answerable if any misfortune happen to it in coming over; for, though 'tis but a small sum, I will give directions to have it insured. If this projection answers my expectation, as I am very much of opinion it will, it may be of great use and service to the Society on many other accounts.

The bearer hereof, Mr. Evans, who has a very fair character, and is clothed with the reputation of having done very great service to the Church in Philadelphia, is going home to receive my Lord of London's directions for settling the Church at that place, which is very much rent by some unhappy differences, and I don't doubt his Lordship will find out effectual ways for healing their wounds, for it's a great pity the Church should be hurt by any divisions amongst her own members; but especially in that place, where she is, in a more than ordinary manner, surrounded with enemies. Mr. Evans will be able to give you some account concerning the state of this parish, which Mr. Muirson hath, as I formerly told you, got into very great order. They are now busy in ceiling their Church, and it is, I believe, the first country Church in America that ever had that cost bestowed on it; and I question not but we shall persuade them to finish it in all other respects decently and well. Mr. Muirson, the next



journey he makes to Connecticut, intends to settle his Church at Stratford, by making choice of Churchwardens and Vestry, as Mr. Evans will more fully inform you. I was not mistaken when I formerly told you that he was the most proper of all the Missionaries hereabouts to go on that great undertaking, having performed that work with a wonderful deal of prudence and discretion. When the Church hath got footing in Connecticut, it will in the next place be advisable to try what is to be done with the east end of Long Island, where there are several considerable towns, concerning which, when I have informed myself better, I shall give you my thoughts therein. I have not at present any thing further worth your notice, so with my most humble duty to the Society

I remain, sir,

Your most obedient servant,

CALEB HEATHCOTE.

NEW-YORK, 24 *Feb'y*, 1707.

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[*Mr. Muirson to the Secretary. Extract.*]

Much Honor'd Sir,

I received yours, dated May 2, 1706. The instructions you sent along with it, I'm informed, are at York, which will come to my hands quickly. I understand by yours that the Society expects an account of all the subscriptions and contributions I receive from the Government or inhabitants, of which this is an exact statement. That there is £50, N. York money, settled by act of Assembly upon Rye Parish; but the people being very poor, I've received only about £10 or £12 since I've been their Minister. It's true I could compel 'em, by law, to pay the whole; but such proceedings, I'm well assured, would have been very hurtful to the interest of the Church, in a place, especially, surrounded with Dissenters of all sorts; and, therefore, I thought it better to have

patience with them till they are more able, than that our glorious work should anyways suffer. They are all new converts, and so I must bear with 'em in many things, tho' to my present disadvantage; but I hope, when our Church is finished, they will consider my circumstances, and make my life more comfortable than hitherto it has been. As to the present circumstances of my parish, I've nothing new to offer; only, since my last, I've baptized several persons; that the number of communicants increases; that the people duly frequent the Church, excepting a few Quakers and Anabaptist families. There is a considerable number of growing persons not yet baptized; but I intend to admit them after they are instructed into the principles of that religion of which their baptism makes them members; for I think it necessary that the adults be first taught what they are to promise and perform in that covenant.

I have been thrice in Connecticut Colony, and, in one town, have baptized about 32, young and old, and administered the Holy Sacrament to 18, who never received it before. Each time I had a numerous congregation. Col. Heathcote has taken abundance of pains among 'em, and I find that many of the people are well disposed to the Church, but dare not, at present, show themselves, being under great discouragement from the Government, for the Independents threaten 'em with prison and punishment for coming to hear me preach; and not only so, but one of their magistrates, with some other officers, came to my lodgings, on Saturday, and, in the hearing of Col. Heathcote and a great many people, read a long paper; the meaning of it was to let me know that theirs was a charter government; that I had done an illegal thing in coming among 'em to establish a new way of worship, and to forewarn me from preaching any more. This he did by virtue of one of their laws, entitled ecclesiastical, page 29. The words he made use of are these, as the said law expresses them: "Be it enacted by the Governor, Council and Representatives, convened in General Assembly, that there shall be no ministry or church administration entertained or attended by the inhabitants of any town or plantation in this Colony, distinct and separate from, and in opposition to, that





which is openly and publicly observed and dispensed by the approved ministers of the place." Now, whatever interpretation the words of the said law may admit, yet we are to regard the sense and force they put upon them, which is plainly thus, to exclude the Church from their Government. as appears by their proceedings with me; so that hereby they deny a liberty of conscience to the Church of England, as well as to all others that are not of their opinion, which, being repugnant to the laws of England, is contrary to the grant of their charter; and which, I humbly presume, if our Gracious Queen was acquainted with, her Majesty would be pleased to disannul the same, or, at least, make it ineffectual against the settling of the National Church. Till this be done, or some other method taken to remove these hindrances, I cannot expect my endeavours should be so successful as otherwise they might be; for though the people are very inclinable, yet they are afraid of the penalty annexed to the law. It's very remarkable how industrious both ministers and magistrates are to frustrate my undertaking; for, wherever they come, they busy themselves from house to house to keep the people away. Among many others, I shall offer only one particular instance of their spite and malice against the Church. I was lately invited to preach, and baptize some children, in a town called Fairfield; upon which, I sent a letter to the minister and magistrate of said town, entreating the use of their meeting-house, supposing they would readily grant it, being on a week-day; but they refused it, and told me they would discountenance such new ways. A gentleman was so kind as to invite me to his house, where (notwithstanding all the stratagems they had used to hinder the people from coming) I had a large congregation; but so cruelly was the Independent party set against us, that they railed and scoffed at the Church, making her as idolatrous as Rome, and denied us the liberty of ringing the bell, or beating a drum, to give the people notice. The Reverend Mr. Evans was there along with me. He was pleased to travel almost 200 miles, that, being acquainted with the particular circumstances of that Colony, he might be the more capable of giving you a true and full informa-

tion. He has their law book; he can show you what laws they make use of against the Church, and how they force our people to pay to their Ministers, and take their estates by distress. By those and such intolerable oppressions, the people are disabled to contribute to the support of a Church of England Minister, and therefore have petitioned home that one may be sent, with a sufficient maintenance, from the Honourable Corporation. He had need be a man very prudent in conduct, and exemplary in life and conversation, (for being the first,) the advancement of the Church in after ages depends, in a great measure, upon his good behaviour; for the people generally judge a man's principles by his life.

Sir, it would make my letter too tedious, should I enumerate all the attempts they make against us. I shall therefore desist from this subject, desiring only you would be pleased to enquire more particularly of Mr. Evans, as also to consult those letters which the people, from time to time, have sent to me, by which you will see the necessity there is of a Missionary among 'em, and how desirous these good men are of receiving the sacred ordinances, and worshipping God in the way of our holy mother, and yet what sore grievances and hardships they labour under for the same.

It would be a great service if the Society would be pleased to send over some Common Prayer-Books and some small treatise in defence of the Church; for our adversaries have mustered up all the scandalous and reviling pamphlets they can get, and have dispersed them among the people in order to prejudice 'em against us.

I want books very much for my own use, having only a few I bought before I came from London, but I hope the Society have been pleased to consider my request before this time.

I heartily beg your prayers, that all my endeavours may answer the glorious ends of my mission, the advancement of God's Glory in the due edifying of his people.

That Almighty God may be pleased, (out of the immense treasury of His riches,) so to increase your stock and bless all your laudable designs, that you may, for the further good of



His Church and people, send forth more labourers into His Harvest, shall ever be the fervent prayer of

Honor'd sir,

Your most faithful friend and

Very humble servant,

GEORGE MUIRSON.

RECEIVED, 4 April, 1707.

[*Colonel Heathcote to the Secretary.*]

Sir,

After I had furnished my other letter by the bearer, Mr. Evans, he, resolving to tarry a month or six weeks longer than he first proposed, gives me the opportunity to send what new matter hath since occurred. And to begin with Connecticut:—About 14 days ago, Mr. Muirson paid his congregation in those parts a visit, and had the happiness to be accompanied by Mr. Evans, who, out of his zeal to serve the Church, though of a weakly constitution, undertook that troublesome journey, so that, being an eye-witness to those affairs, he might be the more able to give a more satisfactory account concerning the state of the Church there, to whom I shall make bold, in a great measure, to refer you. I bless God for it. Every thing has almost outgone my first hopes, and I am very much of opinion that, if that matter is pushed on with care, a wonderful deal of service may be done the Church in that government. The people having been kept in perfect blindness, as many of them now declare, and as I told you in mine by the Jamaica fleet, it cannot be an act of greater charity to undeceive the Indians, than those miserable blinded people; and where there are such vast numbers debarred from the benefit of God's Holy Ordinances, concerning which I was so full in the letter before mentioned, that it will be needless to enlarge on that head.

I did, in my last two letters, acquaint you that there was a very ingenious Minister in that Colony, who showed great

inclination to come over to the Church, and I was of opinion he would be well worth the recovery. I also told you that his affection for the Church had created him many enemies: and that he has undergone a sort of persecution on that account; but now his enemies have done their worst to him, having turned him out of his living, as Mr. Evans can more fully inform you—he having seen and discoursed with him—that, as I really believe, it will conduce very much to the service of the Church, and also, in justice to the poor gentleman, who has a large family of small children, who must come to ruin and misery, and become a sacrifice to the cause of the Church, which would be a great dishonour, should he not be relieved by us. I did, therefore, make bold to assure him of the Society's favours; and that upon his going to England, and making a solemn declaration, that he will receive orders from the Bishop of London, so soon as he can with convenience do it; that to enable him to maintain his family during his absence, I would pass my word that he should be entitled to the usual Missionary allowance of £50 a year, from the time of his going off; and that in order thereunto I would give him my best recommendations to the Society. So it is my humble request they would be pleased to allow it if he comes; and in case they do not think it proper to settle a salary upon him before such time as he is actually in orders, that it may be considered him under some other name; because my promise to him is such; and I am not under the least doubt but he will merit it by his service to the Church.

This sudden turn, concerning Mr. Reed, has put upon me new thoughts, which are, to have Mr. Muirson removed from this parish, and that his mission be for Connecticut Colony in general, the place of his residence being at Stratford, or at such town as he shall judge to be most for the service of the Church. This will, in my opinion, not only be the most effectual way for carrying on that great work; but the Society will be put to no difficulty in getting a proper person, in which, if the least mistake should happen as to the qualifications of a Minister, the whole Mission would be endangered by it; and as experience hath fully satisfied us how fitting Mr. Muirson is for that undertaking, by what he hath already





done, I am humbly of opinion that for that reason it would not be proper to put that matter to a new risk; and, in the next place, it will be of absolute necessity not only to have a very good man in this place, being on the frontiers of that government, but also one who will be zealously assisting to Mr. Muirson, in which none will be more proper than Mr. Reed. And in case there is a removal, according to the advice given herewith, it is my desire it may be so; and then as to Mr. Muirson, if he goes on that mission, he cannot have less allowed him than 100 pounds sterling a year; because, at the first setting out, nothing must be expected from them, nor, indeed, any offers made toward it; and as his Mission will be four times as large as any other, so he must consequently be in a perpetual motion, which will be chargeable and troublesome. I have not had much talk with him about it, but I doubt not in the least, if my Lord of London and the Society directs his removal, I can persuade him to be easy under it.

I have, since writing my other letters, taken some pains to inquire concerning the character and behaviour of the bearer, Mr. Evans, and, upon the whole, find him to be an extraordinary good man, and one that hath done very great service to the Church, not only in Philadelphia, but in other neighbouring towns, so that I am very much concerned that there should be any misunderstanding betwixt him and any of his parish, as he represents things; and being a very honest, good man, I can't help giving credit to it. The Church and he have had hard usage offered them, though I am past a doubt that upon his making out those things to my Lord of London he will find means to settle and complete their differences, and will return him to his parish; and, so far as it may be proper for the Society to concern themselves in that matter, I could wish they would give their assistance therein, because, whilst they are in that broken condition, the Church can't but receive many wounds by it. I can't think of any thing further of moment at this time. So remain, sir,

Your obed't servt.,

CALLEG HEATHCOTE.

NEW-YORK, April 14, 1707.

[*Mr. Muirson to the Secretary. Extract.*]

Honor'd Sir,

I entreat your acceptance of my most humble and hearty thanks for the kind and Christian advice you were pleased to tender me in relation to Connecticut. Such measures as you proposed I have all along observed, and I am sure no man in that Colony can justly accuse me of the contrary. I know that meekness and moderation is most agreeable to the mind of our blessed Saviour, Christ, who himself was meek and lowly, and would have all his followers to learn that lesson of him. It was a method by which Christianity was at first propagated, and it is still the best policy to persuade mankind to receive instruction. Gentleness and sweetness of temper is the readiest way to engage the affections of the people; and charity to those who differ from us in opinion is the most likely to convince them that our labours are intended for the welfare of their souls; whereas passionate and rash methods of proceeding will fill their minds with prejudices against both our persons and our principles, and utterly indispose them against all the means we can make use of to reclaim them from their errors. I have duly considered all these things, and have carried myself civilly and kindly to the Independent party, but they have ungratefully resented my love; yet I will further consider the obligations that my holy religion lays upon me, to forgive injuries and wrongs, and to return good for their evil. Thus I hope, by God's assistance, I shall behave myself, and avoid the doing any thing that may bring blame upon that godly Society, whose Missionary I am, or hinder the progress of that glorious work they have undertaken; and ever since I have been invited into that Colony I have been so far from endeavouring to trench upon the toleration which Her Majesty has declared she will preserve, that, on the contrary, I desired only a liberty of conscience might be allowed to the members of the National Church of England; which, notwithstanding, they



seemed unwilling to grant, and left no means untried, both foul and fair, to prevent the settling the Church among them; for one of their Justices came to my lodging and forewarned me, at my peril, from preaching, telling me that I did an illegal thing in bringing in new ways among them; the people were likewise threatened with prison, and a forfeiture of £5 for coming to hear me.

It will require more time than you will willingly bestow on these lines to express how rigidly and severely they treat our people, by taking their estates by distress, when they do not willingly pay to support their Ministers. And though every Churchman in that Colony pays his rate for the building and repairing their meeting-houses, yet they are so maliciously set against us, that they deny us the use of them, though on week days. They tell our people that they will not suffer the house of God to be defiled with idolatrous worship and superstitious ceremonies. They are so bold that they spare not openly to speak reproachfully, and with great contempt, of our Church. They say the sign of the cross is the mark of the beast and the sign of the devil, and that those who receive it are given to the devil. And when our people complain to their magistrates of the persons who thus speak, they will not so much as sign a warrant to apprehend them, nor reprove them for their offence. This is quite a different character to what, perhaps, you have heard of that people. That they are ignorant, I can easily grant; for if they had either much knowledge or goodness they would not act and say as they do; but that they are hot-headed, I have too just reason to believe; and as to their meaning, I leave that to be interpreted by their unchristian proceedings with us. Whoever informed you so, I may freely say, that he was not so well acquainted with the constitution of that people as I am, who gave you the contrary information. I beg that you would believe that this account (though seeming harsh and severe, yet no more than is true) does not proceed from want of charity, either towards their souls or bodies, but purely for the good of both. And to give you better information concerning the state of that people, that proper remedies may be taken for curing the evils that are among them,

and that our Churchmen in that Colony may not be oppressed and insulted over by them, but that they may obtain a liberty of conscience, and call a Minister of their own Communion, and that they may be freed from paying to their Ministers, and may be enabled to obtain one of their own. This is all these good men desire.

Honored sir, your most assured friend

And very humble servant,

GEO. MUIRSON.

Rye, 9th January, 1707-8.

We have already printed a joint letter from the clergy of the Northern and Middle Colonies, addressed to the Lord Bishop of London as their "most worthy *Dioecesan*." The document we shall give as coming next in sequence of time, is an address to the same prelate, from the Churchmen in the Colony of Connecticut, reciting their grievances and seeking redress. As we shall have to present, from time to time, many similar documents, and as there will be frequent allusions in our pages to this claim of ecclesiastical allegiance, as due from the American Colonial Church to the Bishop of London, it may be well, ere we proceed, to give in brief some explanation of this close connection of our fathers with the See of London.

The earliest traces of this superintendence of the Bishop of London over the Colonial Church we have been able to find, is the application of the Virginia Council, early in the seventeenth century, to Bishop King, whose interest in the work of colonizing and Christianizing America was already well known, for assistance in providing "pious, learned and powerful Ministers" for that Colony. The choice of the good Bishop as a member of the Council followed; and, as Anderson, in his "Colonial Church," (I. 261,) expresses it, "so far, one channel of direct authoritative communication was established between himself and the clergymen whom he nominated, and over whom he was to exercise, as far as it was practicable, Episcopal control." From this kind interest





in the new settlement, and the zealous efforts to which it gave birth, seems naturally to have grown up the connection of the Colonial Church with the Diocese of London. At the close of this century, the Governor and Assembly of Maryland petitioned the King and Queen for the transfer of the "Judicial Office of Commissary" from the Governors of Colonies, in whom it had at first been vested, to the Bishop of London; and from this time the Bishop either took out a commission from the King for this purpose, and delegated the commissarial authority to a suitable clergyman in the Colonies, or, as was the case with Bishop Sherlock, declined to take this course, from the conviction that he could not do justice to the American Church, and consequently ought not to undertake the nominal oversight of it. Whichever was the case, the American clergy learend from the first to look to Fulham as the seat of their ecclesiastical allegiance, and commissaries, acting under the authority of the Bishop of London for the greater part of a century, exercised their delegated power over their brethren in the Colonies, and the successive Bishops at home sought in every way to promote the interests of the infant American Church.

It was this bond of union with the See of London, on the part of the scattered Churches of America, that was broken at the Revolution; and the broken links of the chain were of course never re-united; but, by the adoption of the ecclesiastical constitution of 1789, the Church at large was organized by the federation of the separate and independent Churches of the various States, in one Protestant Episcopal Church in the United States, thus making a *union* among themselves. The *unity* of faith between the Church of England and the American Episcopal Church, as contra-distinguished from the *union* of the Churches, was not affected by the Revolution.

With this parenthetical explanation, we proceed to give the address, to the Lord Bishop of London, from the Connecticut Churchmen.—[Errors.]

[*Address to the Lord Bishop of London, from Connecticut Colony.*]

RIGHT REV. FATHER IN GOD:

May it please your Lordship,

We, your Lordship's humble petitioners, living in Stratford Town, in the Colony of Connecticut, do, with all submission, crave leave to represent before your Lordship our present condition, which briefly is as followeth: We are members of the National Church of England, but having no minister of our own communion in this colony, have sent, some time ago, unto the Rev. George Muirson, who, in compliance with our request, hath been twice amongst us, and administered the holy sacrament of Baptism and the Lord's Supper to us. We praise God for his goodness in giving us an opportunity, at last, of receiving his holy ordinances in the way which, of all others, we believe to be most pure and agreeable to the Holy Scriptures. There are many in this colony who are well-disposed to our Church, but being under the same circumstances with ourselves, are not capable of maintaining a minister of our Church, by reason of some laws which compel us to pay our money to the support of Dissenters, and empower them, as sometimes they do, to take our goods by distress. They have another law, by virtue of which they hinder many persons from coming to hear Mr. Muirson preach; they threaten us with imprisonment and severe usage, and though we have proceeded regularly in asking their magistrates' leave before we did meet together to worship God, yet they carried it so far as to forewarn Mr. Muirson from preaching in their Charter Government; and told him that he did illegal things; but what relates to all the particulars contained in these laws we shall not at present offer your Lordship any trouble in mentioning, but refer ourselves to Mr. Muirson to inform your Lordship by letter, and also to the Rev. Mr. Evans, Minister of Philadelphia, who hath been pleased to give us a visit, and, being bound for England, we present to your Lordship, by him, one of the law books of this colony. He can acquaint your Lordship



what laws they make use of against the Church, and what hardships and grievances we labour under because of them.

Now we humbly request that your Lordship would be pleased of your zeal, which always moves your Lordship to extend a fatherly care to the distressed members of the Church, to take this our case into your serious consideration; and because by reason of the said laws we are not able to support a minister, we further pray your Lordship may be pleased to send one over with a missionary allowance from the Honourable Corporation, invested with full power, so as that he may preach and we hear the blessed Gospel of Jesus Christ, without molestation and terror. We live in the midst of the rigidest Presbyterians and Independents, and we doubt not but your Lordship will be pleased to send us one exemplary in his conversation, fluent in preaching, and able in disputation, that he may silence the cavils of our enemies. The Hon. Colonel Heathcote hath been pleased to come along with Mr. Muirson; his presence has had no small influence upon the people; we have prayed him to add to all the rest one favour more, that is, to present to your Lordship our case, which we, hoping he will do, shall not offer you any further trouble. We humbly beg your Lordship's fatherly benediction and prayers, that our infant Church may be daily enlarged for God's glory and men's good; and that your Lordship, for its further prosperity and happiness, may long preside over the same, shall be the constant prayers of,

My Lord, your Lordship's most obedient sons  
and humble servants,

*Stratford, April 1st, 1707.*

|                    |                        |
|--------------------|------------------------|
| RICHARD BLACKLATH, | ISAAC SNELL,           |
| DANIEL SHELTON,    | WM. RAWLINSON,         |
| JONAH PITMAN,      | JOHN PEAT,             |
| SAML. GASKILL,     | SAMUEL HAWLEY,         |
| WILL. SMITH,       | JOHN SKIDMORE,         |
| TIMOTHY TITHARTON, | ARCHIBALD DUNLAP,      |
| THOMAS EDWARDS,    | ISAAC BEINT,           |
| DANIEL BENNETT,    | RICH'D BLACKLATH, Jr., |
| THO. BROOKS,       | ISAAC STILES,          |
|                    | SAMUEL HENERY,         |

(in behalf of the rest.)

[*Col. Heathcote to the Secretary.*]

*Stratford, 1 January, 1707-8.*

Worthy Sir,

I have given you the trouble of so many letters by this Fleet that I am ashamed you should hear further from me; however, I shall depend upon your good and generous temper, and the cause I am upon, to plead my pardon; the occasion of this is, Mr. Muirson and I, being at this place, where the people's zeal hath carried them so far that they are resolved of building themselves a Church, with which be pleased to acquaint the Society;—they intend to build and furnish it very regularly, and are in hopes to have it fit to preach in before next September. I intreat the favour of your care concerning the enclosed, that to his Grace is to give him the best account of the state of this colony I can; in which I do not only beg the delivery with your own hands, but that you would be pleased to speak your thoughts of me to him, and recommend me to his favours. As to our proceeding in this place, I desire the Society would believe that every part is managed with all the temper and moderation they can desire, and they may be assured it shall never be otherwise where I am concerned; for I abhor heat and violence on any account whatsoever, but especially in matters of religion, and Mr. Muirson is very much of my opinion; and not only that, but it would be the greatest breach upon prudence and discretion to act otherwise, for we are here in an enemy's country, and, by the laws, they pretend to govern themselves. Independency and Presbytery are the established Churches, and the Church of England the only dissenters, and indeed the only people they unwillingliest would admit to have liberty of conscience amongst them;—that all the ground we can propose to gain amongst them must be by soft and gentle means, for should the friends of the Church do otherwise, the whole country would soon be in a flame; for the ignorant, blind people believe already that,





by virtue of their charter, Independency and Presbytery are as firmly established here, as the Church is in England. I am sorry that anybody should be so unjust in giving the Society an account of the people of this colony, as that they are a well-meaning and not heady people, nothing being more true than the contrary, concerning which I will be more full and particular in my next. In the mean time, I beg leave to assure you that I am, unalterably,

Worthy Sir, yours, &c.,

CALEB HEATHCOTE.

[Rev. Mr. Talbot to Mr. Keith.]

Westchester, 14th Feb'y, 1707-8.

Reverend and Dear Sir,

I came to this Province before Christmas, but the winter set in so hard that I could go no further than New-York; so I came back again and preached about in several places, and dispersed such books as I had in this and the next colony, Connecticut;—*Mr. Leslie's Five Discourses, The Poor Man's Help and Young Man's Guide*, by Mr. Burkett. The Independents say, if they don't get some books soon to answer them, they will convert the colony. Mr. Muirson is the first that read the Common Prayer in that place, in Stratford; when he set up first, the Honourable Col. Heathcote came along with him, or else I believe their justices would have put him in prison. Gov. Winthrop is dead, and was buried at Boston when I was there, and they of Connecticut have chosen Mr. Salstonstall, Preacher at New-London, to be their Governor. He called his council lately of Milford, and showed them his letter that he had written home to answer the Quakers' complaint, and also to get power to hinder the progress of the Church in the Province; but I hope we shall have as much toleration as the Quakers have obtained there, which is all that we expect or desire. Mr. Muirson deserves a double salary for the great pains and prudence he has shown in that matter.

The people of several towns, by the way, as Norwalk and Fairfield, are ready to break open their meeting doors and let him in, if he would suffer it;—they have taken measures at Stratford to build a Church, which never was seen in that country before. I pray God send them an able minister of the New Testament, for they have been long enough under the old dispensation. I wish their case were well known and considered at home, for I'm sure that no man that has any cars or bowels of compassion can resist their importunity. I saw Mr. Bradford at New-York; he tells me mass is set up and read publicly in Philadelphia, and several people are turned to it, amongst which Lionel Britain, the Churchwarden, is one, and his son another. I thought that Popery would come in amongst Friends, the Quakers, as soon as any way. An Anabaptist meeting it seems is set up at Burlington, and another Independent is come to Elizabeth Town. So that for lack of a good Governor we lose our time and the Society their money, and the last state of America will be worse than the first, if the rest of the missionaries go away before more come. I suppose you have heard of Mr. Brook and Mr. Moore, two of the best hands that were there; they are gone, and upon what account? purely for want of a Bishop to direct and protect them. I pray God help us, for we have nobody to apply to, and nobody cares for our souls.

Your loving friend and servant,

JOHN TALBOT.

P. S.—Poor Mr. Honyman is much disturbed at Rhode Island by Mr. Bridge, who says he has a letter from my Lord of London to take his place; if so, he will ruin two Churches at once. Pray help your countryman what you can, for he is worthy.



[*Mr. Evans' Memorial relating to Connecticut Colony.*]

*To the Most Honorable Society for the Propagation of the Gospel in Foreign Parts.*

I being desired, by those honourable members of the committee of last Monday, to lay before you what I know relating to the Church in Connecticut Colony, and what disposition the people are in to receive it, as also what may probably tend to its advancement there, do humbly beg leave to inform you—

That, immediately before my parting from America, I accompanied Mr. Muirson to Stratford, a town in that colony, where we preached; had a considerable number of hearers, and administered the holy Sacraments of Baptism and the Lord's Supper to many pious persons.

That we found a considerable number of people in a ready disposition to be received into the Church, they being flexible to our invitations, and only wanting occasions of instruction.

That Mr. Muirson seems to be the most proper person to be employed in their service, he having done them so many good offices, and they deservedly having a great esteem of his piety and virtue.

That it would undoubtedly tend to the honour and increase of the Church, in those American parts, if the laws compelling Church of England members to maintain dissenting ministers were repealed, and especially that called the Ecclesiastical Law, in that colony.

That Mr. Read, a dissenting minister in the said Stratford, who is willing to receive holy orders in the Church of England, and who has suffered extremely, by his countrymen, for his inclinations to the Church, not only seems to deserve your compassion, but encouragement, if he can be prevailed on to take orders in England, and receive a Mission from the Venerable Society.

EVAN EVANS.

June 18, 1708.

[*An Account of the Sufferings of the Members of the Church of England at Stratford.*]

A true narrative of the late persecution, which hath been lately cruelly acted by the authority of the Colony of Connecticut in New England, upon and against the members of the Church of England, being professors of the same faith, and Communicants of the same Church of England, as by law established; the said government of Connecticut being, at present, in the hands of Independents, (viz. :)

*Firstly.*—Whereas, there hath been, for twenty or thirty years past, a considerable number of Freeholders, inhabitants of the town of Stratford, professors of the faith of the Church of England, that are desirous to worship God in the way of their forefathers, but have hitherto been hindered from enjoying the holy ordinances of Jesus Christ, until the year 1705; by which means our children and many others, grown persons, have remained without the administration of the holy ordinance of Baptism, (there being at this day in the town of Newhaven to the number of near 900 unbaptized persons,) and so throughout the government, proportionably.

*Secondly.*—The above said town of Stratford, in the fore mentioned year 1705, being destitute of a minister, and the professors of the said Church of England having hitherto lived peaceably and quietly, paying all rates and taxes proportionably with our neighbours, considering the deplorable state we were like to be in with our posterity, the professors of the Church of England made their application to the Rev. Mr. Vezie [Vesey], Minister of Trinity Church in New-York, the 14th of September aforesaid, to come and preach to us, and also to administer the holy ordinance of baptism; but by reason of the distance of places, the Rev. Mr. Vesey interceded with the Rev. Mr. Muirson, Minister of the Church of England at Rye, being considerable nearer. To which Mr. Muirson readily complied, and accordingly, on the 2d Sept., 1706, came to Stratford, accompanied by the Honourable Col. Caleb Heathcote, a member of the Honourable Society for





the Propagation of the Gospel in these Foreign Parts; and then, in order for the carrying on the worship of God decently, the professors of the Church of England made their application to the authorities, viz.: Mr. Joseph Curtrice, one of the Council, and Mr. James Judson, a justice of the peace, and also to the Selectmen of the town of Stratford, to allow liberty for the use of the publick meeting-house of said town, either before, after, or between their exercise, alledging that they were fellow-builders with them, and had paid their full proportion towards the same; yet, notwithstanding all these arguments, could not at all prevail; yet, blessed be God, though not so convenient as we desired, notwithstanding we met with such difficulties, the Rev. Mr. Muirson, finding in Stratford so great a Congregation, and such a great number to be baptized, that, at the request of those who first sought after him, he gave encouragement for a future support, and a promise of a second visit upon the same account.

*Thirdly.*—As yet the Independents kept themselves veiled, and did not openly appear until such time as the Rev. Mr. Muirson, before his second coming, sent to the professors of the Church of England to prepare themselves, for he intended to administer the holy Sacrament of the Supper of our Lord Jesus:—this being known, the Independents immediately began to bestir themselves, and soon after the Rev. Mr. Muirson, in company with the Honourable Col. Heathcote, arrived a second time at Stratford, and on Saturday, in the evening, came to the house where the said Mr. Muirson lodged, (where were assembled several of the communicants,) the abovesaid Mr. Joseph Curtrice and said James Judson, Justice, and read of a paper containing a whole sheet of paper writ on both sides, in which was contained several threats, that if we should proceed to worship God or administer the Sacrament, otherwise than what was agreeable to the law of this colony, that then they would proceed against them by fine or imprisonment, as their law directed; and did forbid them to worship God in any such way they well knew was the worship of the Church of England: upon which, the honourable Col. Heathcote and the Rev. Mr. Muirson demanded, of the said Curtrice and said Judson, a copy of said paper, which they re-

fused; and moreover, Mr. Joseph Curtrice abovesaid, the day following, being the Lord's day, stood in the highway himself, and employed several others, to forbid any person to go to the assembly of the Church of England, and threatened them with a fine of five pounds, as the law directed; nevertheless, the people were not wholly discouraged, by reason that the Rev. Mr. Muirson, being encouraged by the earnest desire of his auditory, did promise to assist them as often as he possibly could.

*Fourthly.*—The Rev. Mr. Muirson, at the request of the communicants of the Church of England in Stratford, took advice of the gentlemen of the Honourable Society, and also the Rev. ministers of the Church of England to the west, and some time after having taken their advice, in company with Col. Heathcote, came to Stratford, and advised us to embody ourselves into a Society, which accordingly we did, and made choice of Churchwardens and Vestrymen, which occasioned the Independents to be more enraged against us.

*Fifthly.*—Not long after the Rev. Mr. Evans, minister of the Church of England at Philadelphia, being bound for England, came in company with the Rev. Mr. Muirson to Stratford, to visit the Church, and see what state we were in; the Church, understanding that Mr. Evans was bound for England, did request of him that he would be so kind to us, as to take care of, and present a petition of ours, to the Rt. Rev. Father in God, the Bishop of London: and also to the Honourable Society for the Propagation of the Gospel in Foreign Parts, that they would be pleased to take pity on us, and consider our sad condition, and the necessity we stand in of an able minister of the Gospel; and, if it might stand with their honour's pleasure, that the Rev. Mr. Muirson might be our minister, which we understand was granted to us, for which favour we, as in duty bound, shall ever pray for their honour's weal and prosperity.

*Sixthly.*—Before we had any return from England, it pleased Almighty God, in his providence, to bereave us of the Rev. Mr. Muirson, by taking of him to himself, by reason whereof we remain as sheep without a shepherd, notwithstanding the great kindness we have received from the Rev. ministers to



the west of us, viz., the Rev. Mr. Talbot, the Rev. Mr. Sharpe, who was near a month amongst us, and took much pains, and baptized many, (amongst whom was an aged man, said to be the first man-child born in the colony of Connecticut,) and the Rev. Mr. Bridge, who have administered the holy Sacraments and ordinance of Jesus Christ, to our great comfort and consolation. Nevertheless, by reason of their great distance from us, we remain as sheep having no shepherd, are exposed the more, as a prey to our persecutors, the Independents, who watch all opportunities to destroy the Church, both root and branch.

*Seventhly.*—But as yet we received no other persecution but that of the tongue, until the 12th day of December, 1709. Some of their officers, namely, Edmund Lewis, Jonathan Curtice, and Francis Griffith, having a warrant from the authority, viz., Joseph Curtice and James Judson, abovesaid, to levy by distress of estate, or imprisonment of the bodies of such person or persons as should refuse to pay to them such sums of money as were by them demanded, they no sooner having power but put it vigorously in execution; and on the 12th of December, 1709, about midnight, did apprehend and seize the bodies of Timothy Titharton, one of our Churchwardens, and John Marey, one of the Vestrymen, and forced them to travel, under very bad circumstances, in the winter season and at that unreasonable time of night, to the common gaol, where felons are confined, being eight miles distant, not allowing them so much as fire or candle-light for their comfort, and there continued them until they paid such sums as by the gaoler was demanded, which was on the 15th day of the same month.

*Eighthly.*—Notwithstanding all this, they still persisted with rigor to continue their persecution, and seized the body of Daniel Shelton, at his habitation or farm, being about eight miles distant from the town, and hurrying of him away toward the town in order to carry him to the county gaol; passing by a house, he requested of them that he might go in and warm him, and take some refreshment, which was granted; but they being in a hurry bid him come along, but he desiring a little longer time, they barbarously laid violent hands on

his person, and flung his body across a horse's back, and called for ropes to tie him on the horse; to the truth of which several persons can give their testimony, and are ready when thereunto called; and, having brought him to the town, they immediately seized the bodies of William Rawlinson and Archibald Dunlap, and carried them, all three, to the county gaol, it being the 16th day of January, 1709, and there confined them until such time as they disbursed such sums of money as the gaoler demanded of them, which money was left in the hands of the Lieut. Governor, Nathaniel Gould, Esq., he promising them that the next general court should hear and determine the matter, and that the money left in his hands should be disposed of as the court should order, and they were at present released, being the 17th day of the same instant.

*Ninthly.*—Several others of the Church had their estates distressed on the same account, and rendred from them, particularly William Jeanes, having money due to him in the hands of the town treasurer, the above Edmund Lewis, distressed of his estate that which was in said treasurer's hands on the same account, for the maintaining the Dissenting minister the year 1709, and left no copy of his so doing; and also the treasurer detains all the rest that remains in his hands, telling him that he will keep it for his rate, which rate is chiefly for the purchase of a house for their Dissenting minister, which house and land cost £180: and so are our estates rendred from us. Notwithstanding this, the said Wm. Jeanes did, for himself in person, go to a town meeting convened in Stratford, (being empowered by the Society of the Church of England,) when they were ordering a rate to raise money to pay for the said house and land, and did, publicly, in behalf of himself and Society, declare and protest against any such proceedings, and tendered money to the town recorder to enter said protest, but he refused so to do.

*Tenthly.*—When the general court of said Colony of Connecticut was assembled at Hartford, in May, 1710, the Society of the Church of England empowered William Jeanes, their lawful attorney, to address said general court for a determination and issue of what should be done with said





money committed to the abovesaid Lieutenant-Governor, and also to see if we should, for the future, enjoy peace amongst them: our said attorney, in order thereunto, tendered an address to said court, dated May 20th, 1710, but could obtain no positive answer, but was detained there by dilatory answers, until the 26th day of the said instant, (May,) when one of the members of the lower house brought to the said Jeanes the address and power of attorney, and told him the thing had been often moved, but they see cause to give no answer, and so we find no relief for the poor distressed Church, nor the members thereof.

*Eleventhly.*—The poor Church at Stratford, being left in a deplorable condition, destitute and without hope of any relief in this colony under this government, several of our Society have already, of necessity, fled their persecution finally, being such an additional one as was seldom heard of; for finding that some of our Society, being tradesmen and handicraft, and such as had dependence upon working at their trades for other people, they combined together not to set them to work, saying that by that means they should weaken the interests of the Church; by which subtle stratagem of Satan's to persecute the Church of Christ, we are likely to be brought low, for some are already gone, and others looking out where to shelter themselves from their cruelty, and must inevitably fall, if God, of his infinite mercy, do not raise up some goodly, compassionate friends for us: and we, the subscribers, do assert the truth of what is here written.

|                    |   |                 |                    |
|--------------------|---|-----------------|--------------------|
| TIMOTHY TITHARTON, | { | <i>Church</i>   | RICHARD BLACKLATH, |
| WILLIAM SMITH,     |   | <i>Wardens.</i> | DANIEL SHELTON,    |
| WILLIAM RAWLINSON, |   |                 | ARCHIBALD DUNLAP,  |
| WILLIAM JEANES,    |   |                 | JAS. HUMPHREYS,    |
| JOHN JOHNSON,      |   |                 | JAMES CLARKE.      |

[*Address from Stratford for a Minister.*]

*To the Right Rev. Father in God, the Lord Bishop of London, and to the Honourable Society for the Propagating the Gospel in Foreign Parts:*

WE, the Churchwardens and Vestry of Stratford, in the Colony of Connecticut, in New-England, have long lain under very great grievances from the Independents of this colony, as may be seen in the narrative of our case, which comes with this our address; but above all, from the want of a minister to furnish us with ghostly advice, and to administer the bread of life to us in our miserable and deplorable loss. It is the less matter that we suffer persecutions and afflictions in this life, if we could but see, with a comfortable prospect, into the other world. What signifies what becomes of the body, if our precious souls, for which Christ vouchsafed to die, be saved? And it is not without great affliction that we reflect on the bad success so many addresses for a minister have met with. We hope God has not altogether forsaken us; neither the patrons of our holy religion at home quite laid us aside; and therefore we presume, once more, to address your Lordship and the Honourable Society for a minister; and, were he to be a travelling missionary through the colony, we doubt not but in a short time the best of churches in the world would flourish even in this government, where they are strangers to the happy constitution.

We leave the further representation of our case to be made by the faithful and worthy labourer in God's vineyard, the Rev. Mr. John Talbot, who has visited us sometimes, and often by letters given us great comfort and courage, who is going home in the service of the Church, and is always ready to venture his life for it. The Lord reward him for his labour of love which he hath showed to all the Churches; and, indeed, had it not been for the visits we have received from the clergy to the west, and the encouragement we had from the Honourable Colonel Heathcote, who hath ever been a true



friend to us and the Church, we should not have been able to get through the trouble and grievances we have met with, and are yet likely to meet with, if not relieved. We pray God preserve your Lordship, and grant that the many souls that have been relieved by the charity of your Lordship and the Honourable Society, may be your and their crown of rejoicing in the world to come. We beg your Lordship's prayers, and are your Lordship's most dutiful and obedient humble servants,

|                    |                   |                    |
|--------------------|-------------------|--------------------|
| TIMOTHY TITHARTON, | } <i>Church</i>   | WILLIAM RAWLINSON, |
| WILLIAM SMITH,     |                   | ARCHIBALD DUNLAP,  |
| RICHARD BLACKLATH, | } <i>Wardens.</i> | EDWARD BURROUGH,   |
| WILLIAM JEANES,    |                   | JAMES HUMPHREYS,   |
| JOHN JOHNSON,      |                   | JAMES CLARKE,      |
|                    |                   | DANIEL SHELTON.    |

[*Address to the Queen from Stratford.*]

*To the Queen's Most Excellent Majesty, the humble address of some members of the Church of England, residing at Stratford, in Connecticut, in the Province of New-England:*

May it please your Majesty,

We have, for a long time, been oppressed and persecuted by the government of this colony; some of our estates taken from us, some imprisoned for refusing to pay money to buy a house and farm for their minister, and to pay a yearly stipend to him, and all of us menaced and threatened with several punishments if we presume to meet together to have the Church of England service performed to us, when it pleased God to order a minister of the said Church our way; and, besides, all do lie under their daily reproaches, scoffing and mockings, without the advantage of a minister to give us

comfortable and ghostly advice, and to administer the bread of life to us.

These have been our grievances for many years, and we should not have been able to bear them, had we not received some visits from the Clergy of the west, and especially several from the Honourable Col. Heathcote, who hath ever been a true friend both to us and the Church, and has always encouraged us not to swerve from our holy profession, notwithstanding the difficulty and trials we met with, and the bad success we had in our frequent addresses for a minister to the Right Rev. Father in God, the Lord Bishop of London, and the Honourable Society for the Propagating the Gospel in Foreign Parts. And indeed, the want of a minister is the greatest of our afflictions, which, with the rest of our grievances, we presume humbly to lay before your Majesty, and that pray your Majesty to use some means for our relief, and that your Majesty may long and happily live to reign over us; and when you lay aside this earthly crown, that you may receive a crown of glory, is the continual and fervent prayer of, may it please your Majesty, your Majesty's most loyal and faithful and obedient subjects and servants,

|                    |                   |                    |
|--------------------|-------------------|--------------------|
| TIMOTHY TITHARTON, | } <i>Church</i>   | WILLIAM RAWLINSON, |
| WILLIAM SMITH,     |                   | WILLIAM JEANES,    |
| JOHN JOHNSON,      | } <i>Wardens.</i> | DANIEL SHELTON,    |
| ARCHIBALD DUNLAP,  |                   | EDWARD BURROUGH,   |
| JAMES HUMPHREYS,   |                   | JAMES CLARKE,      |
|                    |                   | RICHARD BLACKLATH. |

[*Mr. Philips to the Secretary.*]

*Philadelphia, Sept. 9th, 1713.*

Sir,

It is with more than ordinary concern I am forced to give you this trouble to desire the favour of you to acquaint the Honourable Society with my reasons for leaving Stratford, in





Connecticut Colony, in New-England. During my abode there, which was till the 19th day of August last, I used my utmost endeavours to answer the end of my mission, as appears by a certificate signed by the Churchwardens and Vestrymen of that place. I made it my business to ride from place to place, to preach to and instruct those that showed the least inclination to become members of our Church, in the extremity of heat and cold, which has indeed very much impaired my health; but the dissenting party being very numerous, and being likewise encouraged by the Governor there, who is a rigid Independent, and finding the greatest part of those who pretended to be of the Churchway, were only so to screen themselves from the taxes imposed on them by Dissenters, I must beg leave to inform the Venerable Society that there is little success, and less encouragement, to be expected from the labours of the most painful divine which shall be sent to that place, whilst the government remains in the hands it's in, than almost any other part of America. The consideration of which, together with my unwillingness to put the Honourable Society to so great an expense to very little purpose, made me look out for some other place, where, in all probability, I might be capable of doing much more service; which, I hope, will in some measure help to plead my excuse with that venerable body that I did not let 'em know of my removal before I did remove; but the shortness of the time and the necessity of the present circumstances of the Church, which laid Mr. Evans under necessity to hasten home, could not possibly admit of it; otherwise, I should not have presumed to have taken any one step without first consulting that learned body, for which I have the greatest esteem imaginable; besides, I thought that no missionary now abroad could be so well spared from their cure, as myself. Therefore, when I heard of Mr. Evans' design of visiting Great Britain, I made my application to him, and by the persuasion of my friends and of the request of his Churchwardens and Vestrymen, as appears by the copy of their minutes, I, with much difficulty, prevailed upon him to accept of me for his curate during his absence; in doing

which (though I have been guilty of a breach of my instructions) I beg that the Honourable Society will please to pardon it. I sent home bills of exchange for £20 sterling, payable to Mr. Nathaniel Simpson, or his order, bearing date May 2d, 1713; and since that, I have sent other bills of exchange, payable to the Rev. Mr. Gardiner, for £20 sterling, which is all that remains due to me from the Honourable Society. Pray, sir, please to order that it may be paid, and you will much oblige,

Sir, your very humble servant,

FRANCIS PHILIPS.

P. S. Had we a Bishop here to apply to in that and other exigencies that will happen when a Church begins to increase, there would be no need of troubling the Society with things of this nature; but where this guide is wanting, it can't possibly be but that some things that are done may be looked upon as irregular; but I humbly beg the Society's acceptance of my most grateful acknowledgments of their undeserved favours.

[*Extract of a Letter from Colonel Heathcote to General Nicholson.*]

New-York, April 19th, 1714.

May it please your Excellency,

I happened to be detained in the country out of the post-road, when the postman went last from home, and so was disabled from the keeping my promise in writing to your excellency then, and giving those accounts you desired, or acknowledging your excellency's favour of the 5th past. As to the Church of Stratford, I send your excellency the state thereof as it was transmitted to me by the Churchwardens and Vestry of that place; those poor people have hitherto been very unfortunate, but I hope it won't be always so with them. When I went first amongst them with Mr. Muirson, there seemed to be as fair a prospect of settling the Church as in any part of America, he having, in a very few journeys, increased his communion to forty; and had he not unhappily



died, or had the Society, upon the first notice of his death, been expeditious in supplying that place with another good, diligent missionary, it had still been recoverable; but they delayed it so long that the enemies of the Church had time to fortify themselves against us, for the effecting whereof the Presbyterians and Independent ministers, both in Connecticut and Boston, were consulted, and, among many other resolves to prevent the Church's growth, determined that one of the best preachers that both colonies could afford should be sought out and sent there; and one Mr. Cutler, who lived then at Boston or Cambridge, was accordingly pitched upon. As to Mr. Philips, the Society made a wrong choice in him; for that missionary being of a temper very contrary to be pleased with such conversation and way of living as Stratford affords, had no sooner seen that place but his whole thoughts were bent and employed how he should get from it, and to be employed either at Mr. Vesey's lecture, or to be settled at Philadelphia, the latter whereof he brought about.

[*Churchwardens and Vestry of Stratford to Colonel Heathcote.*]

*Stratford, April 9th, 1714.*

Honored Sir,

These are to inform you of the deplorable state of our poor Church, which we labour under by reasons of Mr. Philips leaving of us. Our Church was on a likely way to have flourished, and several persons, the masters of considerable families, were leaving the society of Dissenters, and coming over to us, but, by reason of his desertion, it all failed, and left us a scorn and reproach to the enemies of the Church; and as touching his behaviour whilst among us, the greatest thing we have to charge him with was his not attending his orders and commission; for when he first arrived he stayed weeks at New-York, and came not to Stratford until the 19th day of December, and then was with us but nine Sabbaths, and went again to New-York and stayed five weeks, and then was with us five Sabbaths more, and went again to New-

York and stayed about two weeks, and then stayed two Sabbaths, and then finally left us wholly, as at this day; but before he went the first time to New-York he desired us to sign for him a letter of recommendation to send to the Honourable Society, which we, like innocent sheep, did; he having it ready drawn; himself wrote it. The second time he left us we discoursed whether he designed to leave us, and he said he would never leave us until such time as we should have a supply, and another minister settled amongst us. But having no regard to his promise, he left us, as you are sensible, and carried away with him the books, which we understood since, were sent by the Honourable Society for the use of our Church. He also promised that he would receive what money he could for us to assist in the building of our Church, for which (though long first) we have at last got the timber felled, and do hope to get it raised in three months' time. Nothing else, but with hearty thanks and praises to God for a blessing on your faithful endeavours, and for the settling of the Church amongst us, we rest,

Your most humble servants,

RICHARD BLACKLATH, } *Churchwardens,*  
WILLIAM SMITH, } *and others.*

Endorsed by Col. Heathcote: "Copy of this letter was sent to Gen. Nicholson."

[*Mr. Bridge to the Secretary.—Extrad.*]

*Rye, Oct. 14th, 1714.*

Sir,

I am heartily sorry that I have occasion to inform the Honourable Society that the interest of the Church in Stratford seems to be declining; there are there an honest and sober people, truly zealous for the Church; but they live among neighbours who despise and misuse them for their loyalty to





the crown and zeal for the Church, and they have met with so many discouragements and disappointments that they are almost wearied out; they are frequently calling on me to assist them, and I go as often as my health and the affairs of my parish will allow me; but they are at such a distance that it is both difficult and expensive to me, and I have not put them to any charge for my coming among them, and shall always be willing to assist them what I can, till a minister be sent to settle with them, if the Honourable Society be pleased to direct me so to do.

I am, sir, &c.,

CHRIS. BRIDGE.

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[*The Churchwardens and Vestry of Stratford, in Connecticut, to the Honourable Society.—Extract.*]

*Stratford, September 30th, 1718.*

*To the Honourable Society for Propagating the Gospel in Foreign Plantations:*

The humble address of us, the subscribers, members of the Church of England, in Stratford, in the Colony of Connecticut, in New-England, on behalf of ourselves and Society,

HUMBLY SHEWETH:

Hoping your honours will consider that we have been an embodied society these twelve years, and you have so far considered us at first, to send a Commission to the Rev. Mr. Mairson to be our minister, but his deceasing, we remained destitute at least five years; then your honours considered us a second time, and sent us a minister, Mr. Phillips; but he not answering your expectations, nor ours neither, soon left us destitute as before, and much worse; for those who liked not the Church would often flout us and say, we might never expect another minister. So we remained in this deplorable state more than five years, as a scoff and by-word to the ene-

mies of the Church. We have cause to doubt we have been represented to your honours as inconsiderable, few in numbers and not worth minding; and, indeed, as to our outward estate, it may very well be said that we are inconsiderable, it being the interests of our government so to make us; but as to our number, we have had at least a hundred baptized into the Church, and have had at one time thirty-six partakers of the Holy Communion of the Lord's Supper, and have several times assembled in our congregation between two and three hundred persons; and if encouraged by your honours, may be as flourishing a Church as any country Church in America. We humbly beseech your honours to consider that there is not any government in America but what has our settled Church and ministers, but this of Connecticut.

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[*General Nicholson to the Secretary.—Extract.\**]

*Charles City and Port, [Charleston,] S. C., Jan. 11th, 1722.*

Sir,

The affairs of the Reverend the gentlemen of Yale College, in Connecticut Colony, if rightly managed and encouraged, may be of great service to our holy mother, the Church of England, as by law established; and with submission I think that the ministers and people of those parts cannot, with justice or reason, blame the Church of England for taking care and encouraging those Reverend gentlemen who, out of conscience, left their communion. I am in hopes that the three Reverend gentlemen who are gone from New-England will receive Episcopal ordination, and 'tis probable that, according to their encouragement with you, others may follow their example; and it may be a very good way for the So-

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\* General Francis Nicholson, who was, at different times, in high authority in more than one of the colonies, and always very zealous in the cause of the Church, was, when this letter was written, Governor of South Carolina.



ciety, or My Lord Bishop of London, to send missionaries to these parts, the procuring of whom hath been so very difficult and chargeable to the Society.

I herewith send you the copy of a paper which I had when I was in New-England, in the year 1687, given me by the Honourable John Warr Winthrop, grandson to John Winthrop, who was the first governor of Massachusetts Bay, and his father was first governor of Connecticut Colony, having obtained their charter from King Charles the Second soon after the Restoration. Richard Saltonstall was a knight, and the Honourable Gurdon Saltonstall is the present governor. Isaac Johnson, I think, married with my Lady Arabella, daughter to the Earl of Lincoln. Thomas Dudley, I think, was steward to that family, and some time governor of Massachusetts Colony, and father to Joseph Dudley, Esq., deceased, late governor of that province. With submission I think this paper may be made good use of at this juncture, concerning the Reverend gentlemen desiring Episcopal ordination, &c.

I herewith send you the letter I received from Boston concerning the Rev. Mr. Cutler, &c.; and I desire you'll please to wait on my Lord Bishop of London concerning it, and I hope, in God, he will be sent over for the new Church of England in Boston, towards the furnishing of which I design, God willing, to send them something by the next safe opportunity of writing to them, which I am afraid will not be till March; and I am in hope that the Society and the Bishop of London will provide for the Rev. Mr. Brown and Mr. Johnson, either in those parts or here; and if the Society or Bishop of London send them, for the encouragement of those Reverend gentlemen, I desire the Society will please to advance £7 sterling each for paying their passage, and it shall be most thankfully repaid by me. This affair of those gentlemen has made a great noise and bustle in New-England, and I herewith send you some of their public prints.

I herewith send a letter I received from the Narragansett Country, which affair I earnestly recommend to the Society and the Bishop of London; and I intend, God willing, by the first opportunity to send them something. I likewise

send you a letter from one Mr. Gabriel Bernon; and the affair he writes about I earnestly recommend to the Society and the Lord Bishop of London, and I design, God willing, to send them something.

I also send you a letter I received from Marblehead, and I hope, in God, that Church will do well, and most earnestly recommend them to the Society; and, if they should want, I shall, God willing, send them something, as likewise the Church of England at Newbury, [Newburyport,] and I hope, in God, they will do very well there.

I most earnestly recommend these affairs to the Society and the Lord Bishop of London; and pray give the humblest of my duty to the Bishop, and my service, &c., to the rest. I am now daily in hopes of having the good fortune of hearing from you, and that all the affairs of the Society prosper in all respects; and for the accomplishment whereof nothing shall be wanting that lies in the power of

Your affectionate friend and humble servant,

FR. NICHOLSON.

I herewith send you a letter which I had formerly from the Rev. Mr. Cutler, and a letter for you from Mr. Commissary Bull.

[*The Churchwardens of Stratford, in Connecticut, to the Secretary.*]

May 29th, 1722.

Sir,

After a long expectation we are supplied from the Honourable Society with a Missionary, for whom we do hereby return our most grateful acknowledgments. As to Mr. Pigot's care over us we are well satisfied that it will be to the advantage of the Church of England, and the edifying of all of us who belong to that Church, as far as can be guessed by his deportment hitherto. We received a letter with him from you, and should be glad, sir, to comply therewith, if our abili-





ties would permit us to do it; for our number indeed is great, but we have no leading men to support us under our difficulties in a country resolved to fleece all of our persuasion as long as their charter continues. We are about to build a Church at our own expense, and should be extremely happy if the Honourable Society would bestow the same allowance on Mr. Pigot as they did on Mr. Philips, especially since he is so much more deservedly merited it, and promises so much satisfaction therein. We also render our hearty thanks for those necessary books he has brought among us, and shall always retain in our memories a sincere affection for the auspicious Society who sent them, and therefore beg leave gratefully to subscribe ourselves, in the behalf of the whole Church,

Their, and, sir,

Your obliged humble servants,

JOHN JOHNSON, } *Church*  
WILLIAM JEANS, } *Wardens.*

[*Mr. Pigot to the Secretary.*]

*Stratford, August 20th, 1722.*

Sir,

In my last of the 4th of June, by the hands of Mr. William Gardner, whose receipt I have, I gave you some account of my progress in the ministry here; but I am now more capable of guessing at the aims of the people about me. Since Trinity Sunday, when I first gathered a Church, (though by mistake I mentioned the Sunday following in my former,) I have administered the Communion to thirty persons, and baptized twenty-seven infants, as you may perceive by the enclosed, which is my *notitia parochialis* thereof. The leading people of this colony are generally prejudiced against their mother Church, but yet I have great expectations of a glorious revolution of the ecclesiastics of this country, because the most distinguished gentlemen among them are resolvedly bent to promote her welfare and embrace her baptism and discipline, and, if the leaders fall in, there is no

doubt to be made of the people. Those gentlemen who are ordained pastors among the Independents, namely, Mr. Cutler, the President of Yale College, and five more, have held a conference with me, and are determined to declare themselves professors of the Church of England, as soon as they shall understand they will be supported at home; they complain much, both of the necessity of going home for orders, and of their inability for such an undertaking; they also surmise it to be entirely disserviceable to our Church, because, if they should come to England, they must leave their flocks, and thereby give the vigilant enemy an opportunity to seize their cures and supply them with inveterate schismatics; but if a Bishop could be sent us, they could secure their parishes now and hereafter, because the people here are legally qualified to choose their own ministers as often as a vacancy happens, and this would lighten the Honourable Society's expenses to a wonderful degree. I am informed, also, by these, that there are other gentlemen disposed to renounce their separation, not only in this colony, but also in other provinces of North America, and those a body, considerable enough to perfect a general reformation. Sir, the Honourable Society will perceive by this, that many sound reasons are not wanting to inspirit them to procure the mission of a Bishop into these Western parts; for, besides the deficiency of a Governor in the Church, to inspect the regular lives of the clergy, to ordain, confirm, consecrate Churches, and the like, amongst those that already conform; there is, also, a sensible want of this superior order, as a sure bulwark against the many heresies that are already brooding in this part of the world. I shall say no more on that subject till I have your and my Lord of London's sentiments on this affair. I have distributed what books I brought, and have reason to bless God for the good influence they have had on the people. I hope the Honourable Society will be pleased to order me some Common Prayer-Books and Catechisms, than which nothing, (besides a Bishop) can be more advantageous to the successful ministry of, sir, your and the Honourable Society's very humble servant,

GEORGE PIGOT.



P. S.—I have frequent invitations to come to Providence, in Rhode Island Government, where I am a proprietor, and do humbly crave the patronage of the Honourable Society for that residence, when they are determined to send a missionary thither, whom it may suit as well to come to Stratford.

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[*Mr. Figgis to the Secretary.*]

October 3d, 1722.

Sir,—I write this from New-York, where I am soliciting for subscriptions towards the building a Church at Stratford, for the glorious work we have already undertaken, notwithstanding the poverty of the oppressed inhabitants. I have not been idle since my dismissal; and as I made quick dispatch on my setting out from home, so I've been diligent in promoting the good of our Church in this country. I shall, before Christmas, according to appointment, preach thrice at Fairfield, which is eight miles distant from my abode—as often at Newtown, which is twenty-two miles from Stratford—thrice, also, at Ripton, at the same distance—in which places I have and shall take care to improve the festivals of our Church to such purposes; and where these do not intervene, on other week-days. On the 4th of the last month, at the desire of the president, I repaired to the Commencement of Yale College, in New-Haven, where, in the face of the whole country, the aforesaid gentleman and six others, hereafter named, declared themselves in this wise, that they could no longer keep out of the communion of the Holy Catholic Church, and that some of them doubted of the validity, and the rest were persuaded of the invalidity, of Presbyterian ordination in opposition to Episcopal. The gentlemen fully persuaded thereof are the five following, viz.: Mr. Cutler, president of Yale College; Mr. Brown, tutor to the same; Mr. Elliot, pastor of Killingsworth; Mr. Johnson, pastor of West Haven, and Mr. Wetmore, pas-

tor of North Haven. The two gentlemen who seemed to doubt are Mr. Hart, pastor of East Guilford, and Mr. Whittlesy, pastor of Wallingford. These seven gave in their declarations in writing, and, at the same time, two more; and these pastors of great note gave their assent, of whom the one, Mr. Buckley, of Colchester, declared Episcopacy to be *jure divino*, and the other, Mr. Whiting, of some remote town, also gave in his opinion for moderate Episcopacy.

This great outset towards a reformation in this divided country has brought in vast numbers to favour the Church of England. Nay, sir, Newton and Ripton, if not Fairfield, do intend to petition the Honourable Society for Church ministers. The gentlemen above mentioned design, some of them, to go home for orders, and the rest will tarry till a Bishop comes, if ever it should please God to inspire those in authority to promote him. I mention this, sir, that those of the worthy gentlemen I have been writing about, who make application, may not be disappointed at their coming to England; but may, with the Honourable Society's good approbation, be sent back into the colony and parts adjacent at the same time.

Sir, I hope the Honourable Society will consider me, and grant me, according to a former vote, entered into their minutes, the preference of Bristol, if they shall dispose of Providence to another.

I shall now inform you, sir, of what obstructions I meet with in my ministry, and they are several, viz.: that of Lieutenant-Governor Nathan Gould, who is a most inveterate slanderer of our Church—charging her with popery, apostacy and atheism—who makes it his business to hinder the conversion of all whom he can, by threatening them with his authority—and who, as a judge of the courts here, disfranchises men merely for being Churchmen; also, that of living under a *charter* government, in which there is not the least mention of ecclesiastical affairs; so that they have boldly usurped to themselves, and insultingly imposed on the necks of others, the power of taxing and disciplining all persons whatsoever, for the grandeur and support of their self-created ministers; also, that of lying slanders, continually





spread against our Mother, as if she were a persecutress, and gaped for the tenth of the country's increase; and, though these deceivers pretend a firm attachment to the illustrious house of Hanover, yet they are frequently oppugning the king's supremacy. Lastly; another great obstruction is the want of Common Prayer-Books and Catechisms. I shall, in a short time, inform my Lord of London of the result of the affairs, after a meeting of a General Assembly some time this month, when the fate of these gentlemen and myself, in relation to the resentment thereof, will be determined.

I remain, Sir,

With all due regard to the Honourable Society,

Their and your very humble servant,

GEORGE PIGOT.

[*Mr. Cutler's Representation.*]

*To the Honourable Society for the Propagating the Gospel in Foreign Parts, in Conjunction with the Church in Boston, in whose name, as well as in his own, he appears, is:*

1. That the Church now erecting there may have the support and protection of the Honourable Society, there being an apparent and universally allowed necessity of a new Church in that town, the old Church not being capable, in any manner, to accommodate all that are disposed to attend the Communion of the Church of England in that town, and many greatly disadvantaged by their remote situation from it.

2. That the Honourable Society would make yearly additions to the salary their minister may have from them, and particularly to my salary, who am invited by them, and intend their service, if I may receive orders and be disposed there; and to enforce my desires, I humbly offer these things to consideration, respecting the Church and town of Boston and myself.

1. The present slenderness of their number, of whose increase, though there is a great probability, there is no certainty.

2. The many difficulties which now lie upon them in build-

ing an house, &c., are very heavy for them to go through with.

3. The expensive living, which a town of such concourse and note as Boston is, requires.

4. The numerousness of my family.

5. The absolute dependence I have on a support from my services there, my own estate being very inconsiderable, and that also diminished by a free and voluntary resignation of £90, which I made to the College that I left, that I might not give disaffected persons any handle for reflection upon me; but these I propose with submission, and hope God will learn me in every state wherein I am, or may be, therewith to be content.

TIMOTHY CUTLER.

[*Mr. Johnson's Representation.*]

18th Jan'y, 1722.

The representation which I hereby desire to make of my case and request to the Honourable Society, is as followeth:

That whereas, I found myself obliged in duty, upon a serious and deliberate examination of the matter, to separate from the people which I had the care of, to join myself to the most pure and primitive Church of England, though I have hereby lost the good will of the greater part of that people, yet there is a very considerable number of the most serious of them that have an earnest desire of my return to them again, at least as near as possible, and who, if I should, would never submit to the administrations of any Dissenting teacher; and on my part, as I have a compassionate concern for that people, so I am earnestly desirous of having them still under my care, and for that reason of being placed as near to them as possible. Stratford (where I am well known) is within ten miles of them, so that if I were there I should be under advantage of doing service (according to my slender ability) among them as at Stratford.

The Rev. Mr. Pigot (who is now missionary at Stratford) is desirous (as his letters testify) of being removed to Providence.



Providence is a place which extremely suffers for want of the means of religion; and the people are so far disposed to the Church of England that they are building a Church, and are able to do considerable to the support of it, and will shortly, in all probability, address the Honourable Society for an interest in its case.

In case they should not, or the Honourable Society should not think fit to grant their request, there is another place, viz., Ripton, within 14 miles of my former people, who are addressing the Honourable Society for its favours, where I would gladly be ordered, (at least for the present,) if their request should be granted.

If this be not practicable, I should be thankful if the Honourable Society would permit me to succeed Mr. Dean, Catechist, at New-York; and finally, if nothing can be done whereby I might be enabled to serve the designs of the Honourable Society in or near my own country, though I must confess it would be with the greatest reluctance that I should leave it, yet such is my affection to the Church of England, and especially to the glorious designs of that venerable body, that I hope I shall be contented, (if it should admit me into its service, which is what I humbly desire,) wheresoever it shall be pleased to send me.

SAMUEL JOHNSON.

[*Letter from Rev. Joseph Webb to Rev. Dr. C. Mather.*]

FAIRFIELD, *October 2, 1722.*

Reverend and Honoured Sir,

The occasion of my now giving you the trouble of these few lines is to me, and I presume to many others, melancholy enough. You have perhaps heard, before now, or will hear before these come to hand, (I suppose,) of the revolt of several persons of figure among us unto the Church of England. There's the Rev. Mr. Outler, rector of our College, and Mr. Daniel Brown, the tutor thereof. There are also of ordained ministers, pastors of several Churches among us, the Rev. Messieurs following, viz.: John Hart, of East Guilford,

Samuel Whittlesey, of Wallingford, Jared Eliot, of Kennelworth, (Killingworth,) Samuel Johnson, of West Haven, and James Wetmore, of North Haven.

They are, the most of them, reputed men of considerable learning, and all of them of a virtuous and blameless conversation. I apprehend the axe is hereby laid to the root of our civil and sacred enjoyments, and a doleful gap opened for trouble and confusion in our Churches. The Churchmen among us are wonderfully encouraged and lifted up by the appearance of these gentlemen on their side, and how many more will, by their example, be encouraged to go off from us to them, God only knows. It is a very dark day with us; and we need pity, prayers and counsel. And I am humbly of opinion that the Churches and pastors in your colony are concerned, (though something more remotely,) as well as we, in the present threatenings of Divine Providence; and I cannot but hope some measure will be concerted by yourself in this juncture, for the preservation of the good old cause, so signally owned by God and witnessed unto by the practice and suffering of so many eminent ministers and Christians. There is with you the advantage of age, learning, experience, books, &c., and therefore we cannot but earnestly desire your assistance in all that is proper on the sorrowful occasion. As for the gentlemen who have declared themselves in favour of the Church, some of them declared themselves much in doubt about the validity of Presbyterian ordination; others of them have (if I remember rightly) declared their satisfaction as to the invalidity thereof. As to this we value them not so much, as long as Acts xx. 19-23; Phil. i. 1; 1 Pet. v. 1, 2, 3, and other texts, are a part of Holy Scripture; though I should be glad of the help of some good arguments used by those who are skilled in the controversy, and have acted well therein; but if our antagonists should not be able to answer what may be alleged from Scripture, &c., concerning the powers of presbyters to ordain, they will, I conclude, allege that the ordinations among us were not Presbyterian, because several pastors in our colony, in the more ancient days of it, were ordained by laymen, and those pastors so ordained have acted in the latter ordinations among us. This





the Churchmen among us improve, and fling every now and then about the leather mitten that was laid on the head of the Rev. Mr. Israel Chauncey, of Stratford, many years since deceased, by one of the brethren acting on his ordination. It is also suggested, that the Rev. Mr. Andrew, of Milford, was ordained by laymen, in part at least. What there is of truth in it, I cannot tell. I heard nothing of this latter instance till within about the compass of a week ago. And as to what is alleged relating to the Rev. Mr. Chauncey, of Stratford, deceased, I heard nothing thereof, (that I remember,) till many years after my ordination. I know the Rev. Messieurs Chauncey and Andrews abovesaid were actors in my ordination, together with the Rev. Mr. Walker, of Woodbury, deceased. What led those eminent men, who first settled the country, to allow laymen to act in such an affair, is not for me to say. But what I would in this case is, how we shall be able to justify ourselves if this article be insisted on by our antagonists. The notion of these ordinations by laymen will, I fear, do us more damage than all the arguments that can be brought for the necessity of Episcopal ordination. Our condition I look upon as very deplorable and sad. Please to communicate the contents of my letter to your venerable and honoured father, and to as many of the ministers of Boston, &c., as you judge meet. And let me (though unworthy) have, as soon as may be, what comfort, light and strength is needful in our sad circumstances, from as many of you as will please to engage in the cause. Thus desiring an interest in your prayers for us, I subscribe,

Reverend and honoured sir,

Your humble servant,

JOSEPH WEBB.

[To the Rev. Mr. Andrew and Mr. Woodbridge and others, our Reverend Fathers and Brethren, present in the library of Yale College, this 13th of September, 1722.]

Reverend Gentlemen,

Having represented to you the difficulties which we labor under, in relation to our continuance out of the visible communion of an Episcopal Church, and a state of seeming opposition thereto, either as private Christians, or as officers, and so being insisted on by some of you (after our repeated declinings of it) that we should sum up our case in writing, we do (though with great reluctance, fearing the consequence of it) submit to and comply with it, and signify to you that some of us doubt the validity, and the rest are more fully persuaded of the invalidity of the Presbyterian ordination, in opposition to the Episcopal; and should be heartily thankful to God and man, if we may receive from them satisfaction herein, and shall be willing to embrace your good councils and instructions in relation to this important affair, as far as God shall direct and dispose us to it.

TIMOTHY CUTLER, JOHN HART, SAMUEL WHITESEY,  
JARED ELIOT, JAMES WETMORE, SAMUEL JOHNSON,  
DANIEL BROWN.

A true copy of the original. }  
Testify, DANIEL BROWN. }

[Letter from Rev. Joseph Moss to Rev. Dr. C. Mather.]

[Mr. Moss was the Congregational minister at Derby, Conn.]

Derby, October 2d, 1722.

Reverend Sir,

I presume, though unacquainted, to humbly ask your advice and help in a matter of great weight and moment, at which we are all amazed and filled with darkness, in our



parts of the country, viz.: no less than five ordained ministers (all but one of our association of New-Haven) have declared before the trustees of the College, in the library, where many others also were present, that they were fully persuaded that only an Episcopal ordination was valid, and according to Divine institution; and therefore, inasmuch as their own ordination was by Presbyters only, they esteemed it invalid. Three of them said that, notwithstanding, they should go on to administer Sacraments, &c., as before, for awhile, waiting for further light; but if they could get no better light than now they had, thought that, in time, it would come to that pass with them that they should proceed no further to minister at the altar, without a re-ordination by a Bishop: two of them pretended to be conscience-bound at present to cease all sacred administrations until they had further light or an Episcopal ordination. The aforementioned three are, Mr. John Hart, Mr. Samuel Whittelsey, Mr. James Wetmore; the two abovesaid are, Mr. Jared Eliot, Mr. Samuel Johnson. And after these, both the rector and tutor of our College declared themselves for Episcopacy; and that they scrupled communion in sacred things with any other but the Church of England, because of the invalidity of a Presbyterian ordination. I cannot pretend to have set down the very words in which these gentlemen declared themselves, but to this purpose (though in many more words) they did declare themselves, in the audience of a large assembly of ministers and scholars. Now, reverend and learned Sir, two things I crave your advice and help in: 1st. Your advice on what we shall say to the people over whom these gentlemen were ordained pastors, (the people are uneasy, and come to us neighboring ministers for advice); they would choose to have their ministers rather de-sist their ministry, and have their pulpits free for others that may be ordained; but the ministers, I perceive, are willing to hold their posts still. What advice shall we give these people in their darkness and distress? 2d. I having not read much upon this controversy, should be very glad to have some books that do nervously handle this point concerning ordination by Presbyters, whether good or not? I have,

according to my mean ability, studied the Scriptures upon this point for many years past, and have been, and now am, fully satisfied in my own mind that the truth is on our side, and that there is no difference between a Bishop and a Presbyterian, *Jure Divino*. And there is no such superior order of Church officers as the Diocesan Bishops are, by Divine institution. But it is now a time with us that we must put on our armour and fight, or else let the good old cause, for which our fathers came into this land, sink and be deserted. I pray, Sir, that you would furnish me with some such books, as, with most strength of reason and argument, plead our cause, especially in this point, of the validity of Presbyterian ordination, and shall be very much obliged; and if the books that may be sent come as lent, I will safely and seasonably return them; but if they come as sold, (which I rather choose,) I will quickly send the money for them. There is at Boston, I suppose, Mr. Jeremiah Atwater, of New-Haven, who is my brother-in-law, and by whom there may be a convenience of sending to me, or by any of our coasting vessels that come to any of the towns neighbouring to New-Haven. I humbly ask your pardon, Sir, that I have been so prolix in my writing, and for my presumption in requesting such favours from you as above desired, which I dare not have done to so great a superior, if it had [not] a reference to the advancement of the kingdom of our great Redeemer, for which I know you are evermore greatly concerned, and are always ready to spend and be spent; and in endeavours for its growth and flourishing estate, you have been in labours more abundant than any of us.

I subscribe, Sir, your very humble servant and unworthy fellow-laborer in the Gospel,

JOSEPH MOSS.

[*The Rev. John Davenport and the Rev. Stephen Buckingham to the Rev. Doctors Increase Mather and Cotton Mather.*]

[John Davenport was minister of Stamford and Stephen Buckingham was minister of Norwalk.]

Very Reverend Sirs,

We have taken it that yourselves were consulted upon the first erecting a Collegiate School in our colony, nor can we





account it improper that yourselves and our reverend fraternity in the principal town of our country [Boston] be apprised of the dark cloud drawn over our collegiate affairs, a representation whereof may already have been made by some of our reverend brethren trustees; but if not, and the case being of general concern, we are willing to make our mournful report, how it hath been matter of surprise to us (as we conclude it hath been or surely will be to you) to find how great a change a few years have made appear among us, and how our fountain, hoped to have been and continued the repository of truth and the reservoir of pure and sound principles, doctrine and education, in case of a change in our mother Harvard, shows itself in so little a time so corrupt. How is the gold become dim! and the silver become dross! and the wine mixt with water! Our school gloried and flourished under its first rector, the Rev. Mr. Pierson, a pattern of piety, a man of modest behaviour, of solid learning and sound principles, free from the least Arminian or Episcopal taint; but it suffered a decay for some years, because of the want of a resident rector. But who could have conjectured, that its name being raised to *Collegium Yaleense* from a *Gymnasium Saybrookense*, it should groan out Ichabod, in about three years and a half under its second rector, so unlike the first, by an unhappy election set over it, into whose election or confirmation, or any act relating to him, the senior subscriber hereof (though not for some reason, through malice or mistake bruited) never came. Upon the management of our College three years and a half, how strangely altered is the aspect thereof! That its regents, sc. rector and tutor are becomesuch capable masters of Episcopal leaven, and in such a time how able to cause so many to partake of it!

It appears surprisingly strange that it should diffuse itself into our ministry, and many of them, not of the least note, now appear in the company, viz.: Mr. Hart, of East Guilford, Mr. Whittelsey, of Wallingford, and Mr. Eliot, of Killingworth; these, perhaps, not much short of the rector's years. And two societies, branches of the famous New-Haven, one on the north and the other on the west, are mourning because of their first ministers, in so little a time after their ordina-

tion, declaring themselves Episcopal, and their ordination, lately received, of no value, because *a non habentibus potestatem*.

Upon our commencement, September 12, the rector distinguished his performance by the closing words of his prayer, which were these, viz.: "*And let all the people say, amen.*"

On the evening of said day it was rumoured there, that on the next day the gentlemen become Episcopal designed to propound to the trustees three questions: 1. Whether ordination from such ministers, whose ordination was from the leather jackets, be valid? 2. Whether ordination from ministers, who are only Presbyters, be valid? 3. Whether an uninterrupted succession from the apostles' days be not absolutely necessary to the validity of a minister's ordination? But these were not so propounded.

But the day following the commencement, after dinner, these gentlemen appeared in the library before the trustees, where many other ministers were present, and first declared themselves *viva voce*, but after that, on the direction of the trustees, declared themselves in writing, a copy whereof is not with us. But the substance thereof is this:

Some of us doubting the validity of Presbyterian ordination in opposition to Episcopal ordination, and others of us fully persuaded of the invalidity of said ordination, shall be thankful to God or man helping us, if in an error. Signed, *Timothy Cutler, John Hart, Samuel Whittelsey, Jared Eliot, James Wetmore, Samuel Johnson, Daniel Brown*. The persons doubting were Mr. Hart and Mr. Whittelsey.

Consequent to this declaration, the trustees advised that the doubters continue in the administration of the ministry, word and sacraments, but that the fully persuaded forbear sacramental ministration until the meeting of the trustees, which was appointed on the Tuesday evening at New-Haven, following the opening of our General Assembly there, the said Tuesday being the 16th of the next month. The trustees also advised that the said ministers would freely declare themselves to their respective congregations.

It may be added, that Mr. C. then declared to the trustees that he had for many years been of this persuasion, (his wife



is reported to have said that to her knowledge he had for eleven or twelve years been so persuaded,) and that therefore he was the more uneasy in performing the acts of his ministry at Stratford, and the more readily accepted the call to a College improvement at New-Haven. But then if he knew the College was erected for the education of such as dissented from the Church of England, (and how could he not know it,) and knew himself not one; with what good faith could he accept said call, and the considerable encouragement he had, and the rather, if he disseminated his persuasion so contrary to the very design of its erection, and the confidence of those that called him? Indeed, he hath said, that he hath laboured only with one to be of his persuasion; were it so, there would, in one instance, be a foul frustration of the confidence reposed in him; but what a number above one of the students have been leavened by him, who can be assured, but coming time may discover the unhappy instances of it.

Further, Mr. C. then also declared it his firm persuasion, that out of the Church of England, ordinarily, there was no salvation.

To the last we only say *μη γροίττε*; for we dare not so offend the generation of the righteous, nor disturb the ashes of the myriads that have slept in Jesus, of the Catholick professors of the orthodox faith in the three kingdoms, yea, and all reformed Christendom, and in New-England particularly, who have not been of the communion of the Church of England.

It must be acknowledged to the Divine goodness, that all the trustees then present, (and of the whole number wanted only three, sc. of Lime, N. London, Stamford,) showed themselves constant to our principles and [well] affected to the trust committed to them; yet desirous that the meeting of the trustees might (if possible) be fuller, and also their doings might be in the face of the colony, represented in General Assembly, they took care that Mr. C. might have the use of the house they had hired for him until the Wednesday next after the opening of the General Court, viz., October 17.

No wonder that it is said in all our towns on the seaside, and probably in our inland towns likewise, the talk in every

one's mouth is the surprising conjuncture, wherein such a number, who are now said, at least for a year past, to have distinguished themselves by their frequent meeting together, the design whereof the late declaration is accounted to open, appear fond of that way, an unembarrassment from which moved our predecessors to so voluntary an exile into a then rude wilderness. And in the vagrant surmises of people, others of our principal men are by way of question or affirmation talked of, to belong to this set of deserters; of whom, until time show otherwise, better things are hoped.

One of us subscribing, who was then absent, could have the above account only by report, when the other, being present, bore a part with the trustees at N. H.

Reverend Sirs, having thus bemoaned the dark providence over us, we may not doubt of your Christian sympathy, nor of your prayers, which yet we earnestly ask, unto Him, that holdeth the stars in his right hand, and walketh in the midst of the golden candlesticks. We ask also your assistance, what you may think proper, in a conjoined testimony in the cause of Christ to our government and people, and the encouragement of the trustees, and the recovery (if possible) of those that are gone from us. And with sincere prayers, that how grievous soever our sins have been, and how much his anger hath been kindled against us, it may please the Lord, who is God and not man, yea, the God of pardon, not to give us up, cast us off, forsake us, nor call our name *רשע* but that his gracious-blessing-presence may be, and continue in your and our churches.

We subscribe ourselves,

Reverend Sirs,

Your unworthy fellow-partners

In the ministry of the Gospel,

JOHN DAVENPORT,  
S. BUCKINGHAM.

The very Reverend

INCREASE MATHER, D. D.

COTTON MATHER, D. D.

*Stamford, Sept. 25, 1722.*





[*A Faithful Relation of a Late Occurrence in the Churches of New-England.*]

Of this production, a New-England Editor has remarked, "not very candid or temperate, if faithful."

New-England has lately had in it an occurrence, that has been a matter of some surprise and much discourse unto the country.

The colony of Connecticut being willing to have their Churches well supplied, from an education on the principles which moved their predecessors to settle in those parts of the world, erected not long ago a college at New-Haven. This little college, or collegiate school, which wears the name of Yale College, was lately so unhappy as to borrow a pastor of a Church at Stratford, whose name is Mr. Timothy Outler, for a rector. This man was a secret Episcopalian, of such high flights that he looks upon his Presbyterian ordination as a nullity, and the acts of his ministry as invalid; and his invitation to the rectorate of that collegiate school was the more agreeable to him, for its delivering him from a ministry which he took to be a cheat; it also gave him an opportunity privately to destroy the principal intention of the academy, and blow up the Churches which he appeared a friend unto. He privately for some time carried on a conversation with several young ministers of the neighbouring Churches, whose frequent meetings at his house were what the people knew not what interpretation to put upon. At last, by a strange coincidence of several circumstances, the plot broke out sooner than it is thought they would have had it; for on September 13th, the day after their commencement, these men appeared in the public library, before the trustees of the College, and many other ministers, and there exhibited a short instrument, wherein they declared that some of them doubted the validity, and others of them were fully persuaded of the invalidity of their Presbyterian ordination; signed by Outler, the rector, and Brown, a tutor of the school, and five more that were young ordained pastors of Churches in the neighbourhood. The trustees were very much distressed on an

occasion so unexpected, and so likely to be attended with a train of unhappy consequences; but they treated the men with all the charity, and lenity, and forbearance that the case would possibly admit of. Nevertheless, the action and apostasy of these men had caused a considerable commotion in the minds of the people, not only in the Churches more immediately betrayed, but also through all the country.

It has appeared marvellous unto them, that a little knot of young men that had read very little of the controversy, but only a few Episcopalian things which their library at New-Haven had been unhappily stocked withal, with little or nothing of the antidote, (and indeed the most that the poor children have to subsist upon is the pretended Epistles of Ignatius, which yet, if they were not impostures, would be of no service to them,) that these young men should have the temerity and presumption to declare for an usurpation in the Church of God, so clearly condemned in the holy Scriptures, which it is the profession and endeavour of those Churches to keep close unto; yea, and thereupon to deny the ministry, and renounce the communion of all the Protestant Churches in the world, except that little party that submits to the English Episcopacy! It has amazed them to see the sons of New-England strengthen and assist the common enemy, by coming into the great and almost the last clamour with which the papists are trying to weaken and perplex the reformed Churches, and that, when it is notorious that the whole body of our first reformers, at their coming out of Babylon, decried the necessity of an Episcopal ordination, and found that they could not shake off the mother of harlots without their doing so; they should in such a country go back from what the very dawn of the reformation arrived unto!

It has caused some indignation in them to see the vile indignity cast by these *Cudweeds* upon those excellent servants of God, who were the leaders of the flock that followed our Saviour into this wilderness; and upon the ministry of them, and their successors, in which there has been seen for more than fourscore years altogether, the power and blessing of God for the salvation of many thousands in the successive generations, with a success beyond what any of them, which



set an high value on the Episcopal ordination, could ever boast of; to vilify this as an invalid ministry; for a degenerate offspring to declare those men of God, and those burning and shining lights, to be no true ministers of Christ; but invaders and intruders upon a sacred office; and robbers that have not entered in by the door; they cry out upon it Good God, unto what times hast thou reserved us!

That which very much adds to the concern on the minds of the good people, is that such highflyers as these who derive their ordinations from Rome, do generally discover themselves too well affected unto a popish pretender, and enemies to the happy revolution; and though of late several conversions to High Church have been made among their children, wherein, to their honour, the great converter has been a foolish and sorry toy-man, who is a professed Jacobite, and printed a pamphlet to maintain that the God whom King William and the Churches there prayed unto, is the devil! (*horresco referens*!) yet they commonly lament it that the Church rarely gains a proselyte but King George loses a subject.

It is a sensible addition unto their honour to see the horrid character of more than one or two, who have got themselves qualified with Episcopal ordination, to fortify little and wretched parties, in disturbing the Churches of New-England, and come over as missionaries, perhaps to serve scarce twenty families of such people, in a town of several hundred families of Christians, better instructed than the very missionaries; to think that they must have no other ministers but such as are ordained, and ordered by them, who have sent over such tipping sots unto them; instead of those pious, and painful, and faithful instructors which they are now blessed withal! The Churches treat these new invaders with much civility, and such as can go on in their ministry, they allow to do so. But the spirit of the country, and their zeal for the pure and undefiled religion and profession of their fathers, has been so conspicuous on this occasion, and the folly of the deserters has been so manifest unto all men, (and unto some of themselves,) that they will proceed no further. The apostacy will stop here; and what has happened will strongly serve

to the establishment of the Churches; and the abettors of these disorders may spare any further pains for the furnishing of the country with such missionaries. Nor will they be received there by any but a few people of such a character as will be no great honour either to Christianity or to the Church of England.

Since the writing of this faithful relation, a letter from a very eminent person in the government of Connecticut, dated November 9, 1722, has these passages:

“The endeavours of the trustees of the College have been “so far succeeded as to remove the scruples of those ministers who had entertained some, about their ordinations; so “that we have a prospect of peace in the Churches they “were set over, and that they may go on in the work of the “ministry with hope of success. We are not without hopes, “that what has so fearful a tendency to the prejudice of that “Gospel order, which the Churches here have from the beginning observed, may rather tend to their confirmation “therein.”

[From a MS. in the handwriting of Rev. Cotton Mather, D. D., and supposed to have been sent to his Brethren in Connecticut.]

The sentiments of several ministers in Boston, concerning the duty of the distressed Churches with relation to their pastors, who, in an instrument under their hands, have publickly declared, that they, some of them, *doubt the validity*, others of them *are fully persuaded of the invalidity* of the Presbyterian ordination.

It plainly appears:

I. These new Episcopalians have declared their desire to introduce an usurpation and a superstition into the Church of God, clearly condemned in the Sacred Scriptures, which our loyalty and chastity to our Saviour obliges us to keep close unto; and a tyranny from which the whole Church, which desires to be reformed, has groaned, that it may be delivered.

II. They have had the temerity and presumption to deny





the ministry and renounce the communion of all the Protestant Churches in the whole world, except that little party which submits to the English Episcopacy. Such a schism do they run into.

III. The scandalous conjunction of these unhappy men with the papists is, perhaps, more than what they have themselves duly considered. For first, the great and almost the last clamour with which the papists try to perplex and weaken the reformed Churches, is, that their ministry is invalid for want of Episcopal ordination.

These men strengthen the common enemy in the boundless mischief attempted by this foolish cavil. Secondly, even those defectively and imperfectly reformed Churches in England and Ireland found it necessary to decry the necessity of Episcopal ordination, at their first coming out of Babylon. They did it generally, notoriously, authentically, or they could not have shaken off the mother of harlots. God forbid that we should be such grievous revolvers as to go back from what the very dawn of the reformation arrived unto ! Thirdly, to maintain their Episcopal ordination, they set up that vile, senseless, wretched whimsey of an uninterrupted succession, which our glorious Lord has confuted with such matter of fact that it is amazing the builders of Babel are not ashamed of it ; and they will have none owned for ministers of Christ in the world but such as anti-Christ has ordained for him ; such as the paw of the beast hath been laid upon them that they pretend a succession from. Do not those men worship the beast, who allow no worship in the Church but by them who have their consecration legitimated by a derivation through the hands of the beast unto them ? Finally, it is well known that at this day the men who are well-willers to the claims of a popish pretender, are the main assertors of the Episcopal ordination being essential to their Christian priesthood ; and the most violent and signalized assertors of this paradox are such as decry the happy revolution, which every sincere Protestant, and honest and sober Englishman, must be a friend unto. Will these men unite with such adversaries : To their assembly, O my soul, be not thou united !

IV. They have cast a vile indignity upon those burning and shining lights, the excellent servants of God, who were the leaders of the flocks that followed our Lord Jesus into this wilderness, and upon the ministry of them and their successors in which there has been seen the power and blessing of God for the salvation of many thousands in the successive generations, with a success beyond what any of them, who set such an high value upon their Episcopal ordination, could ever boast of. A degenerate offspring have declared these men of God, than whom the world has rarely been illuminated with brighter stars, to be not true ministers of Christ, but usurpers of the ministry and invaders of a sacred office, robbers that have not entered in by the door.

They have also treated with the utmost contempt the glorious cause and work of God, by which the Churches of the Lord in this country have been so remarkably distinguished, and encouraged the posterity of our faithful predecessors to shake off the faith and order of the Gospel, which was the main end that the country was planted for.

V. They have done what is likely to throw the Churches of the country into disturbance and confusion, beyond anything they have ever yet met withal, and animate an ungodly generation to set up a lifeless religion, and an irreligious life, in the room of that which has hitherto been our glory.

VI. They have rashly done all this, before they have used the most proper means to attain the light which they pretend they are looking for. They have not read many of the most enlightening treatises, and they have not once addressed, so much as by writing to them, those persons, for their satisfaction, who are, of all, the most capable of enlightening them.

VII. It may be, some of the Churches are not satisfied what these gentlemen intend by waiting for further light.

VIII. In the meantime, it is to be doubted how they can lawfully and honestly go on with their pastoral administrations, and keep on good terms with the last words in the fourteenth chapter to the Romans : Inasmuch as it is affirmed, that those of them whose doubts had made the least impression on them, yet professed, that if the doubts which they



now have should continue unremoved, they could not go on with the exercise of their ministry.

IX. The offence which those backsliders have given to all the Churches has been such, that the particular Churches to which they belong may, and should, make them sensible that they are greatly offended at them; and we see not why the flocks may not as much decline the owning of them for their ministers, as they themselves question the validity of their ministry. The Churches, by continuing to acknowledge the pastoral relations and oversight of those men, may give them greater opportunities to produce and increase [insidious] parties among them, than they may be at first well aware of.

X. Nevertheless, and after all, we have not heard all that these gentlemen have to say for themselves. And we ought to do nothing rashly; the peace of God, also, in the utmost expressions of reasonable charity, should rule on such occasions; and we cannot watch too much against the wrath of man insinuating on such occasions, which will not work the righteousness of God. It is likewise to be remembered, that none of these men were ordained without a council of Churches to countenance their introduction into the ministry. It seems therefore necessary that the Churches, which withdrew from the ministry of the men that have so disappointed them, and disobliged them, should have some countenance and assistance and instruction from a council of Churches for what they have to do in this lamentable affair. But the council ought to be so chosen, that the Churches may reasonably expect impartial proceedings in them: and therefore the choice had not best be limited by such prudential rules of vicinity, as might be agreed when there was no such extraordinary occasion to be imagined. Perhaps the general court may see cause, upon these awful and grievous and threatening occurrences, to nominate a very large council of Churches, to consider what may be the duty of the day, especially for those Churches that are more immediately now encumbered.

May the glorious head of the Church, whose name is the Counsellor, graciously grant his counsel to his people, that they may let no men take away their crown; but may faithfully preserve his institutions.

[*Mr. Orem to the Secretary.*]

*New Bristol in New-England, Oct. 30th, 1722.*

Sir,

I presume by this to recommend to your friendship and favor three very worthy gentlemen, Mr. Cutler, Mr. Brown and Mr. Johnson, who have lately declared themselves for the Church, though they have been brought up in the dissenting way, and have acted for some time past as Presbyterian or Independent ministers. Mr. Cutler was Rector of the College of Connecticut, the most creditable and profitable employment of any in this country, but has lately been dismissed from that post for declaring in favour of the Church; the other two who joined with him have undergone the same hard fate, the one having been turned out of his living, and the other out of his fellowship in the College. I can scarce express the hardships they have undergone, and the indignities that have been put upon them, by the worst sort of dissenters who bear sway here, and several honest gentlemen who declared for the Church with them; who, by reason of the unhappy circumstances of their families, can't go to England, but lie now under all the hardships and pressures that the malice and rage of the implacable enemies of our excellent Church and Constitution can subject them to; but I hope their suffering condition will be taken into consideration at home. These gentlemen intend to take orders and return in the Society's service. I hope, Sir, your good offices in recommending them to some of the members of that Honourable body won't be wanting; they will depend entirely on your directions how to apply themselves to them; what friendship you are pleased to show them will, I persuade myself, always be readily and thankfully acknowledged by them, and will add to the number of the many good offices you have done to, and the obligations you have laid on,

Sir,

Your most humble and most

obliged servant,

JAMES OREM.





[*Mr. Brown's Memorial*]

That which I humbly request of the Honourable Society is, that the petition exhibited in the letter of the Churchwardens and Vestry of the Church in New Bristol to the Society, may find a gracious reception, and that I may be permitted, according to their desire, therein expressed, to succeed the Reverend Mr. Orem, by whose removal a vacancy is made in that place, if I may be thought, in a tolerable measure, capable of answering the ends of the Society's mission into those parts.

DANIEL BROWN.

[*Mr. Cutler's representation of the state of the Church of England in some parts of the Colony of Connecticut, in New-England.*]

Since I, with sundry others, did appear to favour Episcopacy in the town of New-Haven, in the colony aforesaid, which is a place considerable for the multitude of its inhabitants, and the great resort of people there, as also for a society for ingenious learning there established, the zeal of some dissenting teachers there, and in the parts adjacent to that town, hath signalized itself to perpetuate the interests of schism and depress the Church of England, and the people there have but very little advantage to defend themselves against those uncharitable and undutiful representations which are made of the Church of England, in her doctrine, discipline and worship, though many appear to have a sincerity of mind and honest willingness to receive and cherish the impressions that religion, reason and truth make on them. I therefore, looking on myself to retain some share in the affections of many of the people and scholars there, do humbly offer my service in making a visit to that deluded people, for promoting the interest of the Church of England there, so zealously and rudely opposed, in case the state of the particular Church to which I am sent, and my own personal affairs may allow it, desirous of the encouragement and acceptance of the Honourable Society in so doing.

TIMOTHY CUTLER.

[*Members of the Church of England at Ripton, in Connecticut, to the Secretary.*]

*All Saints' Day, 1722.*

Rev. and Honourable Sir,

We, the inhabitants of Ripton, in the colony of Connecticut, in New-England, being professors of the Church of England, as by law established, do earnestly request your truly Christian compassion for us who are destitute of a minister to officiate unto us as often as we could wish. It is true Mr. Pigot is solicitous of our welfare, and visits us as often as his extraordinary industry (in common with our neighbours) will permit; but we know not how long his ministrations will continue among us, and therefore are desirous of enjoying a pastor of our own, if so be it will suit your accustomed goodness and bounty to allow it. If you, in your wisdom, shall determine otherwise, we entreat that the ministers settled at Stratford and Newton, between which places we are conveniently situated, may receive your instructions to administer to us, each of them, every third Sunday. We are emboldened to hope this, both because we design to set apart a glebe for our spiritual guide when he comes, and also, because we suffer great persecution, for the Church's sake, from those who have, to our misfortune and oppression, the civil power here, and have made that a handle to usurp the ecclesiastical.

We commit this, our request, to the direction of the great God to touch your hearts with compassion for us, and to the candid generosity of your illustrious Society, and are, honoured Sirs, your very humble servants and petitioners,

|                         |                         |
|-------------------------|-------------------------|
| CHAS. LANE,             | THOMAS LATTIN,          |
| DANIEL SHELTON,         | GEORGE BLACK, of Derby, |
| RICHARD BLACKLACH, Jr., | ABRAHAM TRELFOED,       |
| MARTIN LONGWORTH,       | JAMES WAKLE, Jr.,       |
| CHAS. LANE, Jr.,        | BENJ. LATTIN,           |
| ALEXANDER LANE,         | JOHN BEARDSLEE, Jr.,    |
| NATHANIEL COGSWELL,     | JOSEPH SHELTON,         |
| JOHN GILBERT,           | BENJAMIN MALLERY.       |



[*Mr. Pigot to the Secretary.*]

*Stratford, Nov. 6, 1722.*

Sir,

I have herewith sent you petitions to the honourable Society, from two towns in this neighbourhood, whose inhabitants are above half come over to our Church. I also expect to visit you with another from Fairfield in a short time, after, if not in company with these. The subscribers of Ripton have been, of long standing, inclined to the Church, yet even among them there are some lately brought over. But those of Newtown, to a man, have been induced by my means to embrace our profession. I believe two missionaries might serve all four towns; that is, might attend on Stratford and Fairfield, and the other on Newtown and Ripton, alternately, for the two former are at eight, and the latter at twelve miles distance. I likewise also present you here with an account of the progress of my ministry in relation to my administration of the Sacraments since my last *notitia parochialis*, which you will find in the enclosed list. We are, Sir, in great want of Prayer-Books and Catechisms, indeed in so great, that it is almost impossible ———; therefore I once more heartily beg that some may be sent by the first opportunity. I have a request also to the honourable Society in behalf of a worthy French gentleman, born at Cardillac, in Quercy, and now residing at Fairfield. His name is James Labarie, who having been politely educated, left his native country, and was ordained by Dr. Antonius Clinglet, Antistes of Zurich, in 1688; afterwards coming into England, he procured Bishop Compton's license for teaching grammar, but being invited by my Lord Bellamont, he passed over to America in 1699, and the year following, as successor to Mons. Bondet, was appointed by his lordship to instruct the Keehamooschuck (or new Oxford) Indians, which employment he pursued with great success, till they were cut off by their enemies. This service he underwent three years, having [in that time] capacitated a

certain Indian to that degree as to be able to instruct the rest. Ever since he has lived in this colony at Fairfield; but, by reason of his attachment to the Church of England principles, has never been permitted by the Independents to put his license in practice, and more especially has been maligned by the deputy Governor, an inveterate, and, indeed, most implacable enemy to the established Church. This gentleman, having obtained the Indian language, with the honourable Society's good leave, is heartily willing to do the office of a Catechist here, and therefore begs from that auspicious body their orders, books, protection, and benevolence.

Messrs. Cutler, Johnson and Brown are set out toward Boston, in order to their transportation to Great Britain, whom I presume to be arrived ere this comes to salute you, from

Sir,

The Honourable Society's

And your very humble servant,

Geo. Pigot.

[*Mr. Labarie to the Secretary.*]

*Fairfield, New-England, March 5th, 1722-23.*

Mr. Pigot hath acquainted the honourable Society with my circumstances, therefore, I shall not be tedious in giving you an account of them. After that I left my own country by reason of the persecution raging there; I went to Zurich and was ordained by Mr. Clinglet, Antistes of that Canton, as you may see certified by the enclosed copy. I arrived in England at the time of King William's coronation, and there obtained a license from the Lord Bishop of London for teaching grammar and catechising in the parish of Stepney. Some time afterwards I was persuaded by my Lord Bellamont to come into America, where he settled me for the work of the ministry in a town called New Oxford, where Mr. Bondet had been before, and gave me a commission to instruct the Indians there; the original whereof I herewith transmit to your honourable Society. That office I was diligent to perform, and, by the blessing of God, having obtained the lingua of that nation, had so considerable a success that I brought some





of them to the capacity of teaching others; but the town being cut off by the Indian enemies, we were forced to forsake the settlement for the security of our lives, and since my abode in this Colony and County of Fairfield, where are many Indians, I have concluded it my duty to continue my labours, though without any prospect of any encouragement or salary, for which purpose applying myself to Governor Saltonstall, whose original letter of approbation attends upon you, and receiving his encouragement, I began by the enclosed introductory discourse, to prepare both the English and native inhabitants; but, having declared myself a member of the Church of England, I was immediately interrupted by the Lieutenant-Governor Nathan Gold, a mortal enemy to that Church, and violently compelled to surcease my endeavours. My commission extending no further than Boston Colony, since Mr. Pigot's arrival in this colony, I have joined with him, and done my endeavours to assist him. He hath the care of four Churches considerably distant from each other, and though no missionary before ever took half the pains that he takes for the propagation of the Church of England, yet the members of his Church are scattered, and the enemies thereof so busy to hinder those who are already communicants, and others who are willing to join us, that it is impossible for one man to entertain them all, and to keep them in the bosom of the Church. Therefore, making use of that license I received from Bishop Compton, I visit the well-disposed people to instruct them in the principles of the established Church, and, on the Lord's day, while Mr. Pigot is at Stratford or some other place, I teach at my own house, which I have destined for the service of the Church of England. I suppose Mr. Pigot will acquaint your honourable body with the persecutions and threatenings we are exposed to, having in this town of Fairfield the Lieutenant-Governor against us, and the pretended ministers of Independence continually declaiming against the Church, terming her service Popery, the way to hell, and themselves Bishops as regular as the Bishop of London, with many other extravagant expressions. Therefore if your honourable Society would favour me with a larger power than I have, I should be very glad to employ

the rest of my days for the propagation of the Gospel among the heathen, and instruction of the remoter members of the Church of England, not doubting but that, under the blessing of God, the Church of Fairfield would be in a short time in a flourishing condition, there being many that desire to be frequently instructed in the principles thereof. We are here under great disadvantages by reason of the scarcity of Catechisms, Common Prayer Books, Psalters, and many other books which are needed for instruction and comfort. We humbly beg the honourable Society to procure some, (for this town particularly,) and shall ever continue to pray for the prosperity of your glorious body, as at present, he cordially does, who is with the utmost submission,

Your very humble servant and well-wisher,

JAMES LABARIE.

[*Mr. Pigot to the Secretary.*]

*Stratford, June 3d and 7th, 1723.*

Sir,

Having completed my first year, and knowing myself under obligation to notify the honourable Society of the procedure of affairs in this Colony, I once more visit you with this my acknowledgment of their indulgence towards me, and do return them thanks for their order for my removal to Providence; not that I propose any other advantage to myself than being nearer the inspection of some land of mine there about.

This is the sixth letter I have sent you without the satisfaction of one in return, so that I am to seek whether Fairfield, Ripton, or Newtown petitions have reached you or not; we are forthwith transmitting a duplicate of each, for fear of miscarriage. Our cause flourishes mightily in this country, indeed so much, that our neighbours look on with astonishment. The Mathers are diligent in sending circular letters to all places, exhorting them to trace the pious steps of their forefathers; and whereas that popular plea has been detected to carry fraud with it, by a printed letter of Governor Winthrop and company to the ministers of Old England, they have been compelled to take refuge in another more notorious untruth, namely, that there are *two* Churches of Eng-



land, the high and the low; with the low, they pretend to hold full communion, but the high are rank *Papists*; they terming us no less. This notion, and some books with which every town is glutted, such as [illegible] many thousands of which have been printed off at Boston. An anonymous answer to the Bishop of Derry and Jameson the Scott, are our greatest obstructions by way of controversy, as the Deputy Governor is by way of authority, in this quarter of the world. This last mentioned gentleman has been so weak as to propound to the General Court a law to prohibit me the practice of my function, in all the towns of this Colony besides [except] Stratford. I enclosed an account of my baptized and communicants; since my last, of the former, I have added forty-eight to the Church, of the latter, sixty-seven during the past year's ministry. I had forty-three of these on Easterday and thirty-eight on Whit-Sunday, notwithstanding they live at great distances asunder. I have been once to Norwalk, once to North-Haven, six times to Fairfield, Ripton and Newtown, each; at which last places I have administered both sacraments once already, and do intend it once more before my departure. Our church will be raised on the first of next month, being forty-five feet long, thirty broad, and twenty studd. I understand from Boston that Mr. Whetmore is sailed, so that, in all likelihood, he will pay his respects before this can arrive, from the honourable Society's, and Sir, &c.

GEORGE PIGOT.

[*Mr. Pigot to the Secretary.*]

*Providence, January 13th, 1723-24.*

Reverend Sir,

Mr. Johnson, my successor at Stratford, having brought me the honourable Society's order for my removal to Providence, I have accordingly been arrived at my charge about two months, and do humbly acknowledge their favour with grateful respect. I left him seventy-nine in communion, having baptized six adults and fifty-seven infants the first eighteen months' ministry, and of whom I have enclosed a list of those not mentioned before. As to the new church at

Stratford, it proceeds but heavily, by reason of the poverty of its professors, who are too closely fleeced by the adverse party to carry it on with despatch; and as to the out-towns, it is my humble opinion, that Newtown merits the preference in the honourable Society's regard; both as it is more remote from Stratford, and also, as its inhabitants are above half come over already, in so much that Mr. Johnson may expect thirty communicants there. Fairfield, also, is well enclosed, and will have as large a communion as Newtown; but Dr. Labarie's industry there takes off the present necessity of a missionary in that town. This last gentleman is an excellent preacher, but by reason of his attachment to our principles, is unimproved by the dissenters, as to his practice in physic, unless upon the greatest emergency. In Ripton (which is a very small place) the Independents have never yet been able to settle a minister of their profession, but at present they are aspiring, (by a sort of association,) with a salary of £40 per annum, and some land, hoping thereby to keep out the Church. Mr. Johnson will find it a most difficult task to answer the expectations of the towns around him, there being work enough for Sunday labourers in the Lord's harvest; however, if Newtown were supplied with one, he might take care of Ripton, as Mr. Johnson might of Fairfield and West Haven. I now pass to you some account of my new mission. The inhabitants here are generally well inclined to the Church of England, but not so much out of principle as out of opposition to the Massachusetts profession. For these Providence people, by bordering upon them, having formerly felt the lash of their resentments, are now utterly estranged to their persuasion,\* who, notwithstanding, are thrusting themselves among us, and building a meeting-house, which they never attempted before the honourable Society had resolved to appoint a missionary for this place. The towns of Warwick and Greenwich, (my near neighbours,) are unfortunate with me to perform Divine Service among them once in a month, which, with the honourable Society's approbation, I shall comply with; because Warwick is the place where the

\* This statement is fully verified in the first volume of Mr. Samuel Green Arnold's History of Rhode Island, published in 1859.





Gortonians (a wild crew) first prevailed, and together with Greenwich has always been destitute of a minister of *any* profession whatsoever. I am afraid any minister here will not be so successful as at Stratford, it being much easier to bring over those Schismatics to our communion, than these outrageous and stubborn enthusiasts. I beg the favour of the usual number of small tracts for this town, there being a greater occasion for them than ordinary; but I look upon it as my duty to remind you, sir, that these people, (if of any profession,) are chiefly Quakers and Anabaptists. I have nothing more to add, but that I am, with the sincerest attachment, the honourable Society's obliged and humble servant,

GEORGE PIGOT.

Not having sealed this for want of an opportunity to transmit it, I have hereunto added something that has since happened respecting the honourable Society. One Mr. Richard Sackett settled at Dover, an up town in the Province of New-York, has taken the pains to give me a visit on purpose to bestow a handsome gift on the Church. This gentleman has a claim of upwards of thirteen hundred acres of land in the township of Stratford, but has been debarred of his right by government there, who thought fit to dispose of it otherwise, though his title be two years older than their charter; the aforesaid tract of land having been purchased of the Indian Sachems in 1661. He has given me an irrevocable power of attorney, and a grant of four hundred acres to the missionary of Stratford for a perpetual glebe, and two hundred acres to finish the church. This glebe, valued at £1,800 paper money, has occasioned great speculation and heart-aching, because Mr. Sackett's title is confessedly as good as any man can have in this country, and also because there is no one legal instance of the disposal of lands here by *charter*, in contradistinction to Indian title. It has been Judge ———'s opinion, and is that of the most knowing here, that Mr. Sackett's title is sure, and therefore I expect the honourable Society's order what to do in this affair, and they may confide in,

Sir, &c.,

GEORGE PIGOT.

[*Members of the Church of England, at Newton, in Connecticut, to the Secretary.*]

October 19th, 1722.

Honourable Gentlemen,

We, the subscribers, inhabitants of the town of Newton, [Newtown,] in the province of Connecticut, being cordially inclined to embrace the articles and liturgy of the Church of England, and to approach her communion, do humbly and earnestly request your honourable Society to send us a lawfully ordained minister. We are heads of families and, with our dependants, shall appear the major party here; therefore, we intend to set apart for our Episcopal teacher, whenever it shall please God to inspire your venerable body to appoint us one, at least two hundred acres of glebe for the support of a Church minister for ever. And this we are emboldened to hope, because our town is at so great a distance from Stratford as twenty-two miles, and also situated in the centre of all this country, being surrounded with more than ten other towns at no vast distance. We do likewise return our most hearty thanks for those ministrations Mr. Pigot has introduced among us, who has inclined us to declare boldly for the Church, and thereby to be exposed to the resentments of the Independents, to his and our no small disadvantage and reproach; indeed, we are placed in the midst of an insidious people, but should quietly enjoy our persuasion without the intervention of others, if an Episcopal minister were once settled among us, which we beg of Almighty God to induce the honourable Society to nominate; and in the mean time we remain their very humble servants and well-wishers,

|                              |                    |                   |
|------------------------------|--------------------|-------------------|
| JOHN GLOVER,                 | JAMES HARD,        | STEPHEN PARMELEE, |
| SAMUEL HENRIX,               | ROBERT SEELY,      | DANIEL JACKSON,   |
| JOHN SEALY,                  | JOHN GRIFFIN,      | JEREMIAH TURNER,  |
| ELIDIA SHARP, <i>Widow</i> , |                    | SAMUEL MOSHER,    |
| EBENEZER BOOTH,              | THOMAS WHEELER,    | of Woodbury,      |
| MOSES KNAPP,                 | at Chestnut Ridge. |                   |



[*The Church Wardens and Vestry of Newport, in Rhode-Island, to the Secretary.*]

*At a Vestry held at Trinity Church,*

*October 29th, 1722.*

Sir,

'Tis with the greatest pleasure we have this happy opportunity of expressing the grateful sense we have of the honourable Society's compassionate care of, and kindness to, this place, in the generous encouragement they give for the support of religion in it; for which we return our sincere acknowledgments, attended with our earnest desires for the best blessings of heaven upon them; we also think we should be wanting to our duty, if by the occasion of these worthy gentlemen, Messrs. Cutler, Johnson and Brown, who have renounced their schismatical principles wherein they were educated and voluntarily joined our communion, we should not heartily recommend them to the special regard and countenance of the Rev. Fathers of our Church and the patrons of religion. Their coming over to us is justly looked upon here, not only as a very surprising, but a very considerable advantage to the interests of the Church in these parts; their motives and their conversion, they are now going to account for before our Right Reverend Diocesan and the honourable Society, from whom it is humbly hoped they will meet with all possible encouragement. It is plain, these gentlemen have, in this important affair, acted like Christians and men of virtue and honour, without any sordid views of interest or advancement; for, as they were not dismissed their posts and offices for any vice and immorality, they being universally acknowledged, and that even by our Church's greatest enemies, to be persons of unspotted character and the nicest virtue, so neither were they compelled to a conformity by any other necessity than that of pursuing the dictates of a good conscience; and for the sake of that, indeed, they have forsaken their dearest interests and valuable settlements. Though we don't in the least presume to prescribe to our

superiors, yet we can't but entertain some humble hopes and wishes that the famous Universities of England will treat Mr. Cutler with distinguished marks of esteem, he having been himself head of a College, which station he adorned, as well as discharged the duties of it with great applause; and could it be obtained by the favour and authority of the Crown that he should be re-established in it, and return in holy orders, it is more than probable that his influence over the youth, and distilling good principles in them, would be of great service to religion and the Church in this country. Nor can we be so injurious to the merits of Mr. Johnson and Mr. Brown as to omit assuring the honourable Society, that the one, viz., Mr. Johnson, having been for some time an ordained minister in the dissenting way, and the other, Mr. Brown, a tutor in Mr. Cutler's College, were extremely beloved and esteemed by their people; and 'tis not doubted, but in proportion to the favours of the communion they have left, they will be favoured by that they have espoused. Upon the whole, it seems highly probable that upon these gentlemen's fate, we mean their reception and encouragement, depends a grand revolution, if not a general revolt, from schism in these parts; and that their example will be followed by many, if not the most considerable men amongst them, whereof we have already an instance in one Mr. Wetmore, a man of learning and piety, who is now become zealous for the service and interest of the Church, but whose circumstances won't, at present, allow him to apply for Episcopal ordination; and his case being that of many, we hope will also be allowed as an argument for the necessity of a Bishop in this country. Conversions from schism, as well as from infidelity and heresy, we humbly conceive to be one of the honourable Society's just designs, and here now presents a happy opportunity of bringing it to some perfection; and, should there not be remarkable notice taken of these gentlemen, the neglect would not only dishearten others, who are in a manner ready to follow their laudable example, but give our enemies the greatest occasion to insult us, and glory in the disappointment. We hope our honourable patrons will excuse the freedom wherewith we become faithful





witnesses of great truths, and earnestly entreat they will be pleased to continue their compassion and regard for us, who are, with all possible veneration their's, as we are with great esteem, Sir, your most obedient humble servants,

JAMES HONEYMAN, *Minister.*

ADAM POWELL, WILLIAM CODDINGTON, *Churchwardens.*

|                |                     |                     |
|----------------|---------------------|---------------------|
| JOHN BROWN,    | NATH'L NEWDIGATE,   | } <i>Vestrymen.</i> |
| R. GARDNER,    | EDWARD NEARGREASSE, |                     |
| JOHN FREEBODY, | DANIEL AYRAULT,     |                     |
| GEO. GOLDING,  | JNO. CHACE,         |                     |

[*Rev. Mr. Johnson to the Bishop of London.*]

*Strafford in Connecticut, New-England,*  
*January 18th, 1723-4.*

May it please your Lordship,

Being, by the favourable providence of God, arrived in New-England, in obedience to your Lordship's commands, when I had the honour of being in your presence, I make bold, in all humility, to lay before your Lordship the state of the colony of Connecticut, to which your Lordship has licensed me. The people here are generally rigid Independents, and have an inveterate enmity against the established Church, but of late the eyes of great multitudes are opened to the great error of such an uncharitable and therefore unchristian spirit.

This is come to pass chiefly in six or seven towns, whereof this of Stratford, where I reside, is the principal, and though I am unworthy and unmeet to be intrusted with such a charge, yet there is not one clergyman of the Church of England, besides myself, in this whole colony, and I am obliged, in a great measure, to neglect my cure at Stratford, (where yet there is business enough for one minister,) to ride about to the other towns, (some ten, some twenty miles off,) where in each of them there is as much need of a resident minister as there is at Stratford, especially at Newtown and Fairfield, so that the case of these destitute places, as well as of myself, who

has this excess of business, is extremely unhappy and compassionate

Now at the same time, my Lord, there are a considerable number of very promising young gentlemen, five or six I am sure of, and these the best that are educated among us, who might be instrumental to do a great deal of good to the souls of men, were they ordained; but, for want of Episcopal ordination, decline the ministry, and go into secular business, being, partly from themselves, and partly through the influence of their friends, unwilling to expose themselves to the danger of the seas and distempers, so terrifying has been the unhappy fate of Mr. Brown; so that the fountain of all our misery is the want of a Bishop, for whom there are many thousands of souls in this country that do impatiently long and pray, and for want of whom do extremely suffer.

My Lord, permit me to remember the concern your Lordship was pleased to express, for sending a suffragan into this country, when we were before your Lordship, which gave me the greater pleasure, because I have the satisfaction to know, that so great is your Lordship's deserved interest with his most sacred majesty King George, (whom God long preserve,) that you might very probably be the first, under God and the King, in effecting for us so great a blessing.

And suffer me further, my Lord, to say that there is not one Jacobite or disaffected person in this colony, nor above two or three (that I know of) in America; but for want of a loyal and orthodox Bishop to inspect us, we lie open to be misled into the wretched maxims of that abandoned set of men, as well as a great many other perverse principles.

May God, therefore, direct your Lordship's thoughts, and succeed your pious endeavours for effecting this, or any other good work, that may contribute to the advancement or enlargement of his Church, and may I have an interest in your Lordship's compassion, prayers and benediction in the great task that lies upon me. I am,

May it please your Lordship, your Lordship's

Humble and obedient servant,

SAMUEL JOHNSON,



[*Rev. Mr. Johnson to the Bishop of London.*]

*Stratford in Connecticut, New-England,  
June, 23d, 1724.*

May it please your Lordship,

The pious concern which your Lordship hath expressed for the advancement of religion, in your most excellent letter to your clergy here, fills us with a great deal of joy and gratitude, and encourageth us to hope that the representation which, by that wise expedient, will be made to your Lordship of the necessitous state of English America, will, in your Lordship's hands, be a prevalent inducement to move the pious compassion of his most sacred Majesty, and of his wise ministers, to furnish this destitute and unhappy country with Bishops, or at least Suffragans. Your Lordship will find, by the account I shall give, that this town, and indeed the whole colony, is destitute of any Episcopal school, by which means our youth are trained up in prejudice against the established Church; and since your Lordship hath expressed so pious a care, as to inquire concerning the state of our schools, I have been encouraged to recommend this honest gentleman, the hearer hereof, Mr. Thomas Salmon, (whose affairs obliged him to voyage for England,) to your Lordship and the honourable Society; he is one of our churchwardens, and is well qualified for an English schoolmaster, and hath kept the school for several years in this town, to the universal satisfaction of both the Church people and Dissenters; insomuch that, if he was continued our schoolmaster, sundry even of the Dissenters would continue their children under his care, which would very much take off their prejudices against the Church. My humble request, therefore, to your Lordship is, that you would be graciously pleased to favour his address to the honourable Society to be sent over, with a small annuity, their schoolmaster to this town; and I doubt not but that he will approve himself both a loyal subject to his most sacred majesty King George, (to whose person and government he

hath always appeared heartily well affected,) and likewise a faithful instrument to promote all useful English learning and serious piety among our children. My Lord, the poor people here are very much discouraged on account of the unreasonable demands of the government in exacting taxes from them to the support of the Independent teachers, for which sundry people, and those of both sexes, have been unmercifully imprisoned, contrary to the indulgence granted to them in government, by their charter, which forbid them to do any thing contrary to the laws of England, and we humbly beg your Lordship's protection. I have complained of this grievance to the governor here, but can get no relief; and unless it can be removed, the Church can never flourish, but the pious design of the honourable Society will be utterly defeated. If your Lordship should write to our Governor, as I am informed you have done to the Governor of Boston colony, I believe it would answer the ends; but I humbly submit to your Lordship's wisdom in that matter. One thing more I beg leave to trouble your Lordship with, and that is this: the late Queen (of blessed memory) gave sundry sets of Communion furniture to the Churches here, and among the rest, one supernumerary set, which happened first to be lodged and used at Narragansett; but upon the breaking up of the Church there, for the want of a minister, the late Bishop Compton, (of pious memory,) ordered them to this Church at Stratford, which hath possessed them these 12 years, and it would cause our adversaries very much to triumph over us if we should be deprived of them. Indeed, the people of Narragansett did lay claim to them, and produced an order from your Lordship's immediate predecessor to return them to that Church; but the Church here being then without a guide, and imagining they had a right to them from Bishop Compton's order, did not deliver them. Now I am informed that Mr. Maesparan hath an order from your Lordship to this Church to deliver them, but we have not received it; we will cheerfully obey it, if your Lordship insists upon it, when it comes. But, in the mean time, I will in all humility submit it to your Lordship, whether we have not a right to this furniture from Bishop Compton's order, whereby the Church at first became pos-





sessed of it. And now I humbly ask pardon for this tedious letter, and beg your Lordship's benedictions, presuming to subscribe myself, my Lord,

Your Lordship's

Humble servant,

SAMUEL JOHNSON.

[*The Secretary to the Rev. Mr. Johnson.*]

*London, August 25th, 1724.*

Reverend Sir,

The Society have received a petition from the members of the Church of England at Newtown, and another from those at Ripton, in Connecticut, wherein they request the Society to send them a missionary, and promise to settle upon him and his successors some land. The Society are inclined to send a missionary to officiate among them, but have thought proper to write over to them first to know what the value is at present of the land which they offer towards the support of their minister, and what they will contribute further, annually; and, if they find the people are willing to do what they can, the Society will add a salary for the more decent support of a clergyman, to reside in one of these parishes; and by this means, the Society hope your cure will be considerably easier taken care of, and you will have more leisure to attend the Church at Stratford.

I am, &c.,

D. HUMPHREYS.

[*Per. Mr. Johnson to the Bishop of London.—Extract.*]

*Boston, October 10th, 1724.*

My Lord,

There are indeed a number of very worthy clergymen here in New-England, but yet many things occur from time to time which make it very apparent how extremely un-

happy we are, for want of an ecclesiastical governor to have an immediate inspection over us. Among other instances of this kind, the conduct of Mr. Harris, of Boston, is a very flagrant one. The malice wherewith he hath all along persecuted good Dr. Cutler is very extraordinary, and for no other reason but because the good people of Boston were desirous, and are so happy as to obtain, that the Doctor should be the incumbent of their new Church, which, it seems, Mr. Harris had an expectation of. Your Lordship will, I believe, be sufficiently sensible by looking into the Doctor's sermon, how far it is from the least favourable aspect upon Popery, and yet this gentleman would persuade people that the Doctor is a Papist, and that sermon, at the same time, is all he pretends for a foundation for it. It is from the same fountain of envy and malice that the false report was originally derived, which represented us to your Lordship as disaffected, when we had the honour to be in your presence; but we should be glad of an opportunity to submit all our conduct to your Lordship's immediate inspection, if the thing were possible.

Another instance, my Lord, of what I was mentioning, is the injuries which our people suffer from the governments here. Since my last letter to your Lordship, notwithstanding my humble addresses to the government of the Colony of Connecticut, yet sundry of my people have been persecuted for their taxes to the Independent teachers; and that, notwithstanding that the honourable Society have obliged them to pay to the support of the established Church. One man has had above £50, first and last, thus injuriously taken away from him; and have, as yet, no mitigation, so that many people are almost discouraged. I beg, my Lord, if possible, we may have some relief; for all their conduct towards the Church has been a direct abuse of their charter privileges.

I am, my Lord,

Your Lordship's most dutiful son and servant,

SAMUEL JOHNSON.



[*Mr. Browne to the Bishop of London.*]

*New-Haven in New-England, March 15th, 1724-5.*  
My Lord,

I humbly ask pardon for giving your Lordship this trouble from one, not only a perfect stranger to your Lordship, (having never been out of this country,) but also a plain man, and therefore unworthy to presume so far, which I never should have done, were it not that I humbly conceive what I venture into your Lordship's presence, were an affair of very great consequence. Your Lordship very well knows how much it concerns the weal of his most sacred Majesty's dominions here, as well as in England, that a good affection to his Majesty be preserved among his people, and, therefore, we shall be very unhappy if any measures are taken to propagate disaffection among us.

Now, my Lord, though there are none of your Lordship's clergy here that ever have expressed the least disaffection to King George's person or government, but always the contrary, yet it is certain that the non-jurors have sent over two Bishops into America, and one of them has travelled through the country upon a design, as I am well assured, to promote that cause.\* I had, accidentally, a little acquaintance with him, and though I hope I had considered the matter too well to be wrought upon by them, yet I am sensible that many well-meaning people, otherwise well enough affected, will be in great danger of being imposed on and led aside, for I am sensible that their powers of insinuation are very considerable. Your Lordship sees from hence, how miserable the case of this country is from want of Bishops of the established Church, and such as are well affected to our rightful Sovereign, to preserve the flock of Christ from wan-

\* The two here referred to were the Rev. Dr. WILKES, and the Rev. JONAS TAUBER, who were consecrated by the non-juring Bishops of Scotland, and of whom more will appear in the Documents of New-Jersey, Pennsylvania and Maryland.

dering out of one schism into another, and with all, into disaffection to the King.

I pray God preserve his Majesty, and inspire the government with compassion towards this country, that if possible so great a part of the Christian Church, daily languishing for want of Bishops and longing for a supply, may at length be provided for, to the taking away our reproach among the adversaries of our glorious Church. I speak, my Lord, the wish of great multitudes of souls in this land, and the necessities of a vast many more who perish for lack of vision. I pray God bless your Lordship, and presume to subscribe myself, (though unknown,)

Your Lordship's most dutiful Son,

And humble servant,

JOSEPH BROWNE.

[*Rev. Mr. Johnson to the Secretary.*]

*Stratford, Connecticut, January 10th, 1724.*  
Reverend Sir,

I have received yours of Aug. 25th, with the letters to Newton and Ripton inclosed, which I have delivered, and am desired by them to offer their humble thanks to the honourable Society for their kind and generous notice of them. When they made those addresses to the honourable Society, and so for some considerable time since I came into these parts, there was a much more promising disposition among them to the Church than there is now. For last summer, upon the dismission of their teacher, the Independent ministers of this country, taking the advantage of the want of a Bishop to supply them immediately, (which they upbraided the poor people with, telling them that if the Church of England were a true Church, and thought Bishops necessary, they would have sent one before now,) prevailed upon a very popular, insinuating young man to go among them, who pleased them so well, that many of them, impatient for want of the ministrations of religion, and thinking him well





affected toward the Church, because he takes some of the prayers out of our Liturgy, &c., are disposed to have him settled with Presbyterian ordination. There are yet at Newton 10 families, and 6 or 7 at Ripton, that still cleave to the Church, and they hope they should be able to give £10 to £15 per annum and 100 acres of glebe, but their land has yet never been cultivated at all, and, therefore, can't be of any profit for sundry years; and if the honourable Society, under these disadvantages, will be pleased to send them a missionary, they will be very thankful to them. The interest of the Church gains ground daily at Fairfield, where they are vigorously going forward in building a Church, and fix their expectations on a young gentleman here whom I am preparing for the service of the Church, but his age will not admit of his being ordained this 2 or 3 years, but he promiseth well against that time. This last half year I have baptised 18 and admitted 12 to the Communion. On Christmas we opened our new Church; it is a very pleasant and comfortable building, and many new proselytes are upon this come over to the Church, and more there are whose hearts are with us, but are deferred from appearing by the spirit of bitterness and falsehood which is gone out amongst us upon this occasion. I pray God prosper the honourable Society. I am, reverend sir,

Your most humble servant,

SAMUEL JOHNSON.

[*Rev. Mr. Johnson to the Secretary.*]

*Stratford in Connecticut, June 11th, 1724.*

Reverend Sir,

I hope you have received my former letter, wherein I offered my most humble thanks to the honourable Society for their kind notice of me, when I had the honour to offer my service to them, and my people's thanks for their continual care for them in supplying them upon Mr. Pigot's departure, and wherein I represented the necessitous estate of the Church here for want

of a Bishop and minister, and its oppressed estate in people being barbarously imprisoned for taxes to Dissenting ministers; all which necessities and grievances are daily increasing upon us as the Church increases, which I thank God it does daily, though not so fast in any measure as it would if we could have any relief. Besides Newton and Fairfield, (whose case I recommended to them,) I have since preached at New-London, where I had 60 hearers, and where there is a good prospect of increase if they had a minister. Newton is distressed for a minister, their teacher being quite beat out; and the whole town would, I believe, embrace the Church if they had a good minister at Fairfield. I have a vast assembly every time I visit them, but though I have made all proper and modest applications to the government, both privately and publicly, we have yet no abatement of persecution and imprisonment for taxes, which sundry people, and those of both sexes, have unreasonably suffered since my last, and I fear, that if we can't have some relief from the honourable Society, people will grow quite discouraged. I now humbly presume to recommend to the honourable Society this honest gentleman, the bearer hereof, Mr. Thomas Salmon, whom I humbly desire may be admitted schoolmaster for this place, who is (as is attested in his certificate) well qualified to keep an English school, and will be content with a small annuity of £10 or £15 per annum, if he may be admitted. And I am the rather encouraged, because our Right Reverend Diocesan hath been pleased to inquire, among other things, into the state of the schools here, which is very unhappy, there being not one in all this colony which is Episcopal. If the honourable Society can add this to their former favours, it will much contribute to the advancement of the Church here, for this gentleman having been schoolmaster sundry years in the town, the Dissenters have much approved of him, and sundry of them will yet continue their children under his care.

I am, &c.,

SAMUEL JOHNSON.

